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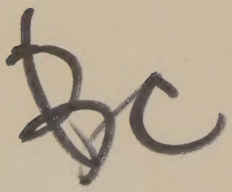

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THE CAMBRIDGE BIBLE
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THE SECOND EPISTLE OF PAUL THE APOSTLE

TO THE

CORINTHIANS

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THE SECOND EPISTLE OF PAUL THE APOSTLE TO THE CORINTHIANS

Edited by

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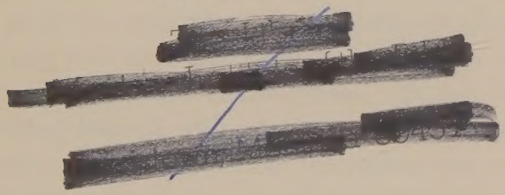

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PREFACE
BY THE GENERAL EDITOR.

THE General Editor does not hold himself responsible, except in the most general sense, for the statements, opinions, and interpretations contained in the several volumes of this Series. He believes that the value of the Introduction and the Commentary in each case is largely dependent on the Editor being free as to his treatment of the questions which arise, provided that that treatment is in harmony with the character and scope of the Series. He has therefore contented himself with offering criticisms, urging the consideration of alternative interpretations, and the like; and as a rule he has left the adoption of these suggestions to the discretion of the Editor.

F. H. CHASE.

THE LODGE,
QUEENS' COLLEGE, CAMBRIDGE.
1 *October*, 1903.

EDITOR'S PREFACE.

At the end of the Introduction I have given a list of writings to which I have been much indebted in writing these notes upon the Second Epistle of S. Paul to the Corinthians; and other works are mentioned both in the notes and in the appendices. I have also to express my obligations to the General Editor for his untiring watchfulness in reading the proofs and for very many valuable suggestions and criticisms.

The theory advocated in the Introduction and in the notes respecting the last four chapters of the Epistle,—as having originally been part of another and earlier letter,—has been adopted with much reluctance. Years ago I wrote against it. I had then, and I have still, a great distrust of speculative dissections of documents, where the arguments for disintegration are based wholly upon internal evidence and receive no support from the history of the text. But, in the present case, minute study of the details at last produced a conviction which became too strong for this reasonable and deep-rooted objection. In the end I was brought to the belief, that the internal evidence, although it stood alone, was too often and too consistently in favour of separating the last four chapters from the first nine to be barred altogether by antecedent improbabilities. That one letter should lose its beginning

and another letter lose its end, and that the two remaining portions should afterwards be put together as forming one letter, is a process which is certainly possible, and which is not so highly improbable as to be incapable of being rendered credible by evidence that is wholly internal. The amount of evidence which has been produced in favour of this theory seems to me to throw the balance of probability on the side of separation: and I believe that I have been able to add to the evidence.

It must be remembered that the theory of two mutilated letters being welded together is not a gratuitous hypothesis: it solves a very real difficulty, viz. the perplexing change of tone and tactics which suddenly takes place after the first nine chapters. And, for the reasons stated in the Introduction and in the notes, this theory has been adopted (not at all with a light heart) as the best solution of the difficulty. It is advocated, and rather strongly advocated, not as having been proved, but as being a very good working hypothesis for the explanation of some extremely puzzling facts.

The Second Epistle to the Corinthians bristles with difficulties. That the treatment of them in this commentary will in all cases win assent is much more than can be expected: but it has been the endeavour of those who are responsible for the production of the book not to shirk difficulties.

ALFRED PLUMMER.

BIDEFORD.
Michaelmas, 1903.

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INTRODUCTION.

1. The Genuineness of the Epistle.

The *genuineness* of this letter is as impregnable as that of 1 Corinthians, which imparts much of its own strength to the later letter. But the independent evidence in favour of 2 Corinthians is very strong, although the *external* testimony begins a little later than in the case of the earlier letter.

There is no evidence that the Second Epistle was known to Clement of Rome. The supposed reminiscences are very unconvincing: *e.g.* 2 Cor. i. 5 and Clem. ii. 1, 2 Cor. viii. 9 and Clem. xvi. 2, 2 Cor. x. 3, 4 and Clem. xxxvii. 1, 2 Cor. x. 13, 15, 16 and Clem. i. 3, 2 Cor. x. 17 and Clem. xiii. 1, 2 Cor. x. 18 and Clem. xxx. 6. There is much of 2 Corinthians that would have suited Clement's purpose very well; so much so, that we may believe that he would have made as free use of it as he does of 1 Corinthians had he known the Second Epistle. But it need not be doubted that Polycarp knew both Epistles. It is possible that '*providing* always *for that which is honourable in the sight of* God *and of men*' (Pol. vi. 1) comes from Prov. iii. 4 rather than from 2 Cor. viii. 21: yet it differs from both in adding 'always' and in substituting 'God' for 'Lord.' But it does not stand alone: '*He that raised* Him from the dead *will raise us also*' (Pol. ii. 2) is evidently a loose quotation from 2 Cor. iv. 14; and 'among whom the blessed Paul laboured, who were his *letters* in the beginning' (Pol. xi. 3) seems to be a clear allusion to 2 Cor. iii. 2. The last passage is one of which we have only a Latin translation, *qui estis in principio*

epistulae ejus; but there is little doubt that *epistulae* is nom. plur. and not gen. sing., and therefore the allusion is to 'letters of commendation' and 'ye are our epistle' in 2 Corinthians rather than to the beginning of the Epistle to the Philippians. Irenaeus quotes 2 Cor. repeatedly (IV. xxvi. 4, xxix. 1, xxxvi. 6, v. xiii. 4), and sometimes by name: *Apostolus ait in epistola secunda ad Corinthios* (IV. xxviii. 3); *in secunda quae est ad Corinthios dicens* (v. iii. 1): and he quotes from chapters ii., iii., iv., v., and xiii. See Werner, *Der Paulinismus des Irenaeus*, Leipzig, 1889. Athenagoras (*de Res. Mort.*) quotes part of v. 10. Theophilus of Antioch shows clear traces of 2 Cor., as of most of the Pauline Epistles. Clement of Alexandria quotes it more than forty times, and from every chapter of it, excepting i. and ix. Tertullian (*adv. Marc.* xi., xii.) goes through it, and elsewhere quotes it over seventy times: see especially *de Pud.* xiii. Cyprian quotes every chapter, excepting i. and x. Marcion admitted it to his arbitrarily select Canon. It is included in the Muratorian Fragment.

The *internal* evidence is even stronger. "The contents of this Epistle are the best guarantee of its genuineness. Not only do they fall in with what we know from other sources concerning the history of St Paul, but the animation of the style, the earnestness of the appeals, the variety and minuteness of the personal details with which the Epistle abounds, place it beyond the reach of the forger" (Lias). Correspondences with other Epistles of S. Paul (especially 1 Corinthians, Galatians, and Romans) and with Acts are frequent and subtle. And the autobiographical touches which are peculiar to this letter are as convincing as those which are supported by other evidence: they are so intensely real and so unlikely to have been invented. To put this letter into the class of pseudepigrapha is to stultify oneself as a critic. "In its individuality of style, intensity of feeling, inimitable expression of the writer's idiosyncrasy, it may be said to stand at the head of all the Pauline Epistles, Galatians not excepted....It is the most personal, least doctrinal, of all the Epistles except Philemon; but at the same time it is saturated with the characteristic conceptions of St Paul" (Bishop Robertson, Hastings' *D.B.* I. p. 492).

2. Place and Time, Occasion and Purpose.

The *place* and *time* can be fixed within narrow limits. The Apostle was in *Macedonia* (ii. 13, vii. 5, viii. 1, ix. 2—4); and the ancient subscription (B, Peshitto) may be right which dates the Epistle from Philippi. S. Paul wrote 1 Corinthians at Ephesus about Easter in a year that was probably A.D. 57. C. H. Turner (Hastings' *D.B.* I. p. 424) prefers A.D. 55; and Harnack (*Chronologie der altchr. Litt.* p. 717) suggests A.D. 53, or even 52, as probable; but these early dates have not found general acceptance. S. Paul intended to remain at Ephesus until Pentecost (1 Cor. xvi. 8); but anxiety *may* have made him leave earlier. He had previously sent Timothy to Corinth; but he did not feel sure that Timothy would get so far (1 Cor. xvi. 9), and S. Luke does not know of Timothy's going further than Macedonia (Acts xix. 22). All that we know is that Timothy was in Macedonia with S. Paul when 2 Corinthians was written (i. 1). When S. Paul left Ephesus (*presumably* soon after Pentecost A.D. 57), he went to Troas, hoping there to meet Titus with news from Corinth. After waiting in vain for him he went on to Macedonia (ii. 12, 13), where he found Titus returning from Corinth (vii. 5, 6). The satisfactory report of the Corinthian Church brought by Titus, especially as regards their reception of a severe letter written to them by S. Paul, is the *occasion* of 2 Corinthians. It was probably written in the autumn, and the usual view is that it was written in the autumn of the same year as that in which 1 Corinthians was written. But it is possible that we ought to place, not *six* months, but about *eighteen* between 1 and 2 Corinthians. There are two reasons for this; but neither of them is decisive. (1) The expression ἀπὸ πέρυσι (viii. 10, ix. 2) may mean either 'last year' or 'a year ago.' If it means 'last year,' and if S. Paul reckoned by the Macedonian year or the Jewish year, which began in the autumn, he might in the autumn speak of the previous spring as 'last year.' But if it means 'a year ago,' then we must have more than a year between 1 and 2 Corinthians. (2) As will be seen presently, there is a good deal that took

place between the two letters; and, although it all might be compressed into six or seven months, yet a period of seventeen or eighteen months seems to be rather more probable. Whichever alternative is adopted, S. Paul probably did not leave Ephesus for Troas until considerably later than the Pentecost of the year in which he wrote 1 Corinthians. This involves an investigation of *the course of events between the sending of the two letters.*

The transition from the region of 1 Corinthians to that of 2 Corinthians has been compared to the passage from the clear, if somewhat intricate, paths of a laid-out park into the obscurity of a trackless forest. The vegetation is still much the same; but it is no longer easy to find one's way through it. Timothy is back again with S. Paul; but we do not know how far he has been, or what he has accomplished. The factions are still there; but they are much less distinguishable: indeed, only the 'Christ' party, *i.e.* the one most opposed to S. Paul, is clearly marked out (see Baur, *Paul, his Life and Works*, vol. I. p. 293, Eng. tr.). The letter teems with what seems to be allusions, polemical and otherwise; but it is not easy to interpret them or even to be sure of them. The Apostle frequently *denies* that he does this or that. These negative statements sometimes seem to mean that *he has been accused of doing* what he denies; *e.g.* i. 17, 24, iv. 5, v. 13, vii. 2, xi. 7, 9, 16, xiii. 6. Sometimes they rather imply that *his opponents act in this way*; *e.g.* i. 12, 19, ii. 17, iii. 3, 5, v. 16, x. 2, 4, 8, 12, 15. Sometimes perhaps *both* these points are implied; *e.g.* iv. 2, x. 15. Chapters x.—xiii. are full of scathing insinuations.

It is evident that, since 1 Corinthians was written, there had been much opposition at Corinth to the authority of S. Paul. But the only event in the intervening period which can be said to be established beyond possibility of dispute *is the journey of Titus to Corinth to put things on a better footing* by inducing the rebellious party to submit (2 Cor. ii. 13, vii. 6, 7, 13—15).

Almost certainly *Titus took with him a letter*; not because he was unknown and needed a letter of commendation, for he may have been there before (viii. 6, and comp. xii. 18), and very possibly he was the bearer of 1 Corinthians; but because

of the gravity of the crisis. Evidently there *was* a letter, and a *severe letter* (ii. 3, 9, vii. 8, 12), about the effect of which S. Paul was very anxious; and, as Titus witnessed the good effects of the letter (vii. 7—15), the probability is that he was the bearer of it. This severe letter cannot be 1 Corinthians (see notes on ii. 3, vii. 8); and the fact of a severe letter between the two canonical Epistles is now accepted by a very large number of scholars[1]. The objections which have been urged against this intermediate letter are of little weight against the arguments for it: *e.g.* that what is stated in 2 Cor. i. 8 would have been stated in the earlier letter if there had been one. That there is any improbability in part, or even the whole, of a letter from the Apostle being lost cannot be maintained in the face of 1 Cor. v. 9. The Corinthians would be less careful of a letter which was not very palatable to them, than of one which was gladly read and re-read.

One main topic in this intermediate letter was no doubt the incident referred to in 2 Cor. ii. 5—11 and in vii. 8—12, which is probably the outrageous conduct of some rebellious Corinthian convert against S. Paul. It cannot well be the case of incest mentioned in 1 Cor. v. 1 (see notes on ii. 5—11, p. 44, and on vii. 12): and ὁ ἀδικηθείς, 'he who suffered the wrong,' is either (1) the Apostle himself, or (2) Timothy, *if* he ever reached Corinth (1 Cor. xvi. 10; see note on 2 Cor. xii. 18), or (3) some unknown person who had been grossly outraged by a member of the Corinthian Church. That the great offender of 2 Corinthians is not the incestuous person but a personal opponent of S. Paul is a view as old as Tertullian (*de Pudic.* 12, 13), and is contended for by Ll. Davies in Smith's *D.B.* II. pp. 449 ff. So also Ewald, Godet, Hilgenfeld, Jülicher, Neander, A. Robertson, Weizsäcker, and others.

But this intermediate letter was chiefly occupied with the

[1] Beyschlag, Bleek, Credner, Ewald, Eylau, Findlay, Godet, Hilgenfeld, Klöpper, Krenkel, Lisco, Meyer, Neander, Olshausen, Reuss, Robertson, Sanday, Waite, Weizsäcker: to whom must be added all those who regard chapters x.—xiii. as part of this severe letter; *e.g.* Adeney, Bacon, Brückner, Clemen, Davidson, Hausrath, Kennedy, König, McGiffert, Moffatt, Pfleiderer, Schmiedel.

Judaism which had been troubling the Church of Corinth, as it had been troubling the Churches of Galatia. Although the large majority of converts in Corinth were Gentiles, yet a Judaistic party may have existed in that Church from the first (comp. 1 Cor. ix. 1, 2). The 'Kephas' faction was probably Judaistic, and the 'Christ' faction still more so. But, since the writing of 1 Corinthians the evil had greatly increased, apparently through the arrival of agitators from Palestine. These Judaistic leaders were born Jews (xi. 22), with letters of commendation from Christians in Judaea (iii. 1). They claimed to be disciples and ministers of Christ in some high and special manner (x. 7, xi. 23); and they insisted on their narrow Jewish view of the Messiah to an extent which made Him 'another Jesus' from the Christian Messiah (xi. 4). They also claimed to be 'Apostles,' while they denied that title to S. Paul (xi. 5, 13, xii. 11, 12)[1]. Yet when he calls them '*super-extra* apostles' (ὑπερλίαν ἀπόστολοι), he does not mean that they assumed this title, but that this was the idea which they had of themselves, and which they encouraged their supporters to have of them. Hence the arrogance of their conduct in tyrannizing over their submissive followers (x. 20). That these agitators had any intimate connexion with James or any of the Twelve is not certain; but it is not impossible that some of them may have been hearers of the Apostles, or even of Jesus (see Pfleiderer, *Paulinism*, vol. II. p. 29, Eng. tr.). Perhaps they had twitted S. Paul with never having seen the Christ (x. 7). Influence in Jerusalem these Judaizing leaders in Corinth evidently possessed; and it was because of this that S. Paul was so anxious about the Palestine relief fund at Corinth. A generous contribution from this Gentile Church would prove to those at Jerusalem that the Apostle of the Gentiles and his Corinthian converts were loyal to the Mother Church in Palestine (see introductory note to viii.).

The charges which these Judaistic agitators made against

[1] Harnack (*Die Mission und Ausbreitung des Christentums in den ersten drei Jahrhunderten*, pp. 237 ff.) has shown that the Jews probably had 'Apostles,' who kept the Diaspora in touch with the Jewish authorities at Jerusalem.

the Apostle are for the most part clear: that his conduct was 'according to the flesh' (κατὰ σάρκα), and that, however imposing he might be on paper, his personal influence was *nil* (x. 2—10); that he was rude in speech (xi. 6); that he refused Corinthian hospitality and support because he was too proud to accept it, and because, not being a true Apostle, he knew that he had no right to it (xi. 7—12, xii. 13); that, although he professed to live by his own labour, he really supported himself out of the collections for Palestine (xii. 16—18); that he claimed to wield supernatural punishments, but did not venture to use them (xiii. 3, 4); that he was a reprobate (xiii. 6); that he was a man of levity (i. 17), who commended himself (iii. 1, v. 12) and preached himself (iv. 5); that in his visions and revelations he was a madman (v. 13) and a deceiver (vi. 8).

The charge that his was a mere paper authority, which, when he was face to face with them, he could not make effectual (x. 10), is connected with *the brief visit which S. Paul paid to Corinth between 1 and 2 Corinthians.* In 1 Cor. iv. 21 the Apostle contemplates the possibility of his next visit to Corinth being of a painful nature; 'Shall I come unto you with a rod?' And this short visit was *a very painful one*, marked by disaffection on their side, distress and failure on his; so much so that it was possible for his enemies to say that evidently he had no apostolic power (see notes on ii. 1, xii. 14, xiii. 1, where this second and painful visit is clearly alluded to; also note on i. 15). If the misconduct referred to in ii. 2—10 and vii. 12 was some outrage to the Apostle himself, it probably took place during the painful visit. The fact that the allusion to the outrage (ii. 2—10) comes immediately after the allusion to the painful visit (ii. 1) is some evidence of a connexion between the two. It may have been an attack of his malady which prevented him from dealing with this and other acts of insubordination in a satisfactory manner. The objections which have been urged against this intermediate visit are as unconvincing as the objections against the intermediate letter. As Luke here condenses two years into one verse (Acts xix. 10), his silence respecting this visit creates no difficulty. See Lightfoot, *Biblical Essays*, p. 274.

In connexion with the charge of levity a great deal has been written about S. Paul's *two plans* respecting a visit to Corinth which he contemplated when he wrote 1 Corinthians. The first and simple plan was to go from Asia to Macedonia, and thence to Corinth (1 Cor. xvi. 5—8). This was the plan he was led by circumstances eventually to carry out; and he wrote 2 Corinthians from Macedonia on his way to Corinth. But in 2 Cor. i. 15 (see note) he speaks of a more complicated plan, according to which Corinth was to get a *double visit*, by his taking Corinth both on his way from Asia to Macedonia, and also on his way back from Macedonia to Asia. It is assumed that the Corinthians knew of this proposed double visit, regarded it as a promise, and when it was not paid taxed the Apostle with fickleness and breach of faith. But *there is nothing to show that the Corinthians had ever heard of this proposal until they read in* 2 Cor. i. 15 *that it had been abandoned.* He mentions it there, not in answer to a charge of fickleness, but to show them that, at the very time when they thought that he did not seriously care for them, he was wishing to pay them a double visit. He does not say (*v.* 17), '*When I abandoned this plan*, did I show fickleness?', but, '*When I was wishing this*, did I at all exhibit levity?' It is not necessary to take into account this desired but unaccomplished double visit in fixing the time for S. Paul's short and painful visit. The surest evidence as to the date of the latter is the fact that the painful visit is not mentioned or alluded to in 1 Corinthians; and the most reasonable explanation of this silence is that, when 1 Corinthians was written, the painful visit had not yet taken place. The silence of 1 Corinthians might be explained by placing the visit before the letter alluded to in 1 Cor. v. 9, and assuming that the visit had been mentioned in this lost letter, and did not require to be mentioned again. But this does not get rid of the difficulty. We have to explain, not only what 1 Corinthians omits, but what it contains. Would S. Paul write as he does in 1 Cor. ii. 1—5 and iii. 1, 6, 10 about his first long stay in Corinth, if he had been there a second time under very different conditions? And would he appeal three times to what has been *told* him about the bad state of things in Corinth (1 Cor. i. 11, v. 1, xi. 18),

if he had previously been at Corinth himself rebuking them for these disorders? It is much better to place this painful visit, about the fact of which there is really no doubt, between 1 and 2 Corinthians[1]. Since the time when 1 Corinthians was written the situation at Corinth had been affected by three things; the arrival of agitators from Palestine, a short visit from S. Paul, and a severe letter from S. Paul. About the effect of the last the Apostle was intensely anxious. But, having received very reassuring news from Titus, he wrote 2 Corinthians with a *double purpose*; (1) of re-establishing his own apostolic authority and the loyalty of the Corinthians; (2) of completing the collection for the poor saints in Palestine. The second purpose is subordinate to the first, but the Apostle is very much in earnest about it; and perhaps we may believe that he would have written in support of the relief fund, even if there had been no cause to vindicate his authority. See Harnack, *Die Mission u. s. w.*, pp. 133 ff.

The following tentative scheme sets forth the probable sequence of events, according to the views which, on the whole, are preferred in this volume.

1. S. Paul spends a year and six months in Corinth teaching the word of God (Acts xviii. 11).

2. Apollos visits Corinth (Acts xviii. 27, xix. 1; 1 Cor. i. 12, iii. 4—6) and returns to S. Paul at Ephesus (1 Cor. xvi. 12).

3. S. Paul writes a letter, now lost, to Corinth (1 Cor. v. 9).

4. Chloe's people visit S. Paul at Ephesus (1 Cor. i. 11).

5. Timothy starts from Ephesus for Macedonia and Corinth, and reaches Macedonia (1 Cor. iv. 17, xvi. 10; Acts xix. 22; 2 Cor. i. 1).

6. Letter of the Corinthians to S. Paul (1 Cor. vii. 1; comp. xvi. 17).

7. 1 Corinthians sent from Ephesus about Easter, probably by the hands of Titus and a brother.

[1] This arrangement is preferred by Drescher, Ewald, Eylau, Jülicher, Kennedy, Krenkel, Mangold, Pfleiderer, Robertson, Weiffenbach, and Weizsäcker. Lightfoot, Sanday, and Waite place the visit before the lost letter of 1 Cor. v. 9.

8. Titus begins to organize at Corinth the collection for the saints (2 Cor. viii. 6, xii. 18), and then returns to S. Paul.

9. The 'Christ' party increases at Corinth and agitators from Palestine foment opposition to S. Paul (2 Cor. x. 7, xi. 23, &c.).

10. S. Paul from Ephesus pays a short and painful visit to Corinth (2 Cor. ii. 1, xii. 14, xiii. 1), during which he is grossly insulted by some Corinthian (2 Cor. ii. 5—8, vii. 12).

11. Titus is sent from Ephesus to Corinth with a severe letter (ii. 3, 9, vii. 8, 12), the greater part of which seems to be preserved in 2 Cor. x.—xiii.

12. S. Paul, in great anxiety about the effect of this letter, leaves Ephesus for Troas, and Troas for Macedonia, in order to meet Titus the sooner. Titus brings a very encouraging report (2 Cor. ii. 12, 13, vii. 6—15).

13. 2 Corinthians i.—ix. sent from Macedonia by Titus and two brothers (2 Cor. viii. 16—23).

3. Contents and Results.

The Epistle, as we have it, consists of three main parts, which are clearly marked off from one another: The Defence of his Conduct and Office (i.—vii.); The Collection for the Poor in Palestine (viii., ix.); and The Great Invective against his Enemies and their Followers (x.—xiii.). It is convenient to subdivide these parts into sections; but we must not assume that such subdivisions correspond to any plan which the writer had in his mind. The letter is written with all the freedom of a letter: it is not a treatise, but a string of informal addresses, dictated as opportunity for writing and the inclination to write arose (see Appendix D). It is not likely that the whole of even i.—vii. was written at one sitting: and, whatever view be taken of x.—xiii. (see below on the *Integrity*), those chapters must have been written at a different time from the rest of the Epistle.

i. 1, 2. *The Apostolic Salutation.*

i. 3—11. *Thanksgiving for Recent Deliverance.*

i. 12—vii. 16. *Apologia pro Vita sua.*

i. 12—ii. 17. Vindication of his Conduct, especially with

regard to the Charge of Lightness and the Case of the Grievous Offender.

iii. 1—vi. 10. Vindication in detail of his Apostolic Office, of himself as an Apostle, and of the Gospel which he preaches.

vi. 11—vii. 16. Conclusion of the Appeal for Reconciliation; Exhortations to Holiness; His Comfort in the Happy Tidings brought from Corinth by Titus.

viii., ix. *The Collection for the Poor Saints at Jerusalem.*

viii. 1—7. The Example set by the Churches of Macedonia.

viii. 8—15. Exhortations and Inducements to give according to their Means.

viii. 16—ix. 5. Directions for the Management of the Collection.

ix. 6—15. Exhortation to give liberally and cheerfully.

x. 1—xiii. 10. *Another Assertion of the Apostle's Position and a Final Rebuke and Warning to his Judaizing Opponents.*

x. 1—18. The Apostle's Authority and the Extent of his Province.

xi. 1—xii. 10. The Apostle's Foolish Glorying.

xii. 10—xiii. 10. Retrospect of his Glorying; Warnings in connexion with his approaching Visit.

xiii. 11—13. *Concluding Exhortation, Salutation, and Benediction.*

As to the *results* of these appeals and exhortations we have no direct evidence; but we may infer that they were in the main successful. The Epistle to the Romans, written from Corinth a few months later, seems to have been composed in a tranquil atmosphere; and if the Church of Corinth had again given serious trouble to S. Paul we should probably have some traces of the disaffection either in Romans or in other writings. When Clement of Rome wrote to the Church of Corinth *c.* A.D. 95 he has to criticize some failings, but nothing so grave as a rejection of apostolic teaching. Hegesippus (*c.* A.D. 160) found it continuing in the faith, and says that he and they were mutually refreshed in the true doctrine (Eus. *H. E.* IV. xxii. 1, 2).

A little later the letters of Dionysius, Bishop of Corinth, were so valued that heretics thought it worth their while to garble them (Eus. *H. E.* IV. xxiii. 12).

4. Language and Style.

It has been pointed out by others (*e.g.* by Sanday and Headlam, *Romans*, pp. liv. ff.) how much resemblance, as regards both style and vocabulary, there is between the four great Epistles which form the second group among the letters of S. Paul; viz. 1 and 2 Corinthians, Galatians, and Romans. All of them, and especially the first three, are written with great energy and vivacity. "There is a rush of words...the outcome of strongly moved feeling....The language is rapid, terse, incisive; the argument is conducted by a quick cut and thrust of dialectic; it reminds us of a fencer with his eye always on his antagonist."

One cause of this dialectical style was doubtless the fact that these four letters, and especially 1 and 2 Corinthians and Galatians, were written in an atmosphere of controversy. In particular, the short-lived, but (while it lasted) extremely bitter, controversy between Jewish and Gentile Christianity is very prominent in 2 Corinthians and Galatians. It comes to the surface only occasionally in 1 Corinthians, especially in connexion with the factions; and in Romans it is for the most part driven under by other subjects. But it is present in all four of these writings, and in 2 Corinthians and Galatians it rages.

An examination of the language of these four letters, in comparison with the other Pauline Epistles, shows how much the four have in common as regards vocabulary. If we confine ourselves to those words which occur in 2 Corinthians, we can find some seventy expressions which are specially frequent in these four letters. Among these seventy there are at least a dozen ('abundance,' 'crucify,' 'earnestness,' 'fleshy,' 'made of flesh,' 'liberty,' 'give life,' 'put to shame,' 'spare,' 'make to stumble,' 'wherefore?', 'would that') which are not found in any of the other Pauline Epistles, and nearly as many ('Abraham,'

'distress,' 'exceedingly,' 'measure,' 'mortal,' 'impart,' 'reconcile,' 'reconciliation,' 'region') which are found nowhere else in the New Testament. Some of those already mentioned ('Abraham,' 'fleshy,' 'liberty,' 'reconcile,' 'reconciliation') are closely connected with the Judaistic controversy; and to these may be added 'covenant,' 'Israel,' 'letter' (as opposed to 'spirit'), 'seed.' And if we were to take account of words which are found in 1 Corinthians, Galatians, and Romans, but not in 2 Corinthians, further additions would have to be made.

The number of words which, in the New Testament, are peculiar to 2 Corinthians, is considerable. In the first nine chapters there are fifty-four, several of which occur two or three times; and about twenty-five of them are found in the Septuagint. Among the latter are the Greek words for 'to dawn' (iv. 4), 'to handle deceitfully' (iv. 2), 'defilement' (vii. 1), 'despair' (i. 8, iv. 8), 'earnest' (viii. 17, 22), 'to lack' (viii. 15), 'light' or 'illumination' (iv. 4, 6), 'to become poor' (viii. 9), 'punishment' (ii. 6), 'purpose' (ix. 7), 'to renounce' (iv. 2), 'to be straitened' (iv. 8, vi. 12), 'to unveil' (iii. 14, 18), 'veil' (iii. 13, 14, 15, 16). In the last four chapters there are thirty-three such words, of which eleven are found in the Septuagint. Among the latter are the Greek words for 'to be beside oneself' (xi. 23), 'casting down' (x. 4, 8, xiii. 10), 'the deep' (xi. 25), 'to espouse' (xi. 2), 'ethnarch' (xi. 32), 'to send with' (xii. 18), 'stronghold' (x. 4), 'thorn' (xii. 7), 'whispering' (xii. 20), &c. And there are one or two words of this kind which are found in both sections of the Epistle; 'watchings' (vi. 5, xi. 27), 'fill up' or 'supply' (ix. 12, xi. 9), and perhaps 'purity' (vi. 6, xi. 3; but the latter reference is doubtful).

There are also more than fifty words, which, although found elsewhere in the New Testament, are not found elsewhere in the Epistles of S. Paul. With two exceptions—'to be of good courage' (v. 6, 8, vii. 16, x. 1, 2) and 'stripe' (vi. 5, xi. 23)—none of these are found in *both* sections of the letter; but nearly all of them occur in the Septuagint. Several of them are found in Wisdom, a book which S. Paul certainly knew.

It is not, however, the words which are found in 2 Corinthians

and nowhere else in the New Testament, or in 2 Corinthians and nowhere else in the Pauline Epistles, which give us the ideas that are the leading notes in this letter to the Church of Corinth. Such ideas are rather to be found in the words and expressions which, whether common or not elsewhere, are specially frequent in 2 Corinthians. There are nearly twenty such words and expressions; and about the significance of most of them there can be little doubt. It will be worth while to group them according to their frequency in the two divisions of the letter.

The following belong exclusively to the first nine chapters; 'abound' (i. 5, iii. 9, iv. 15, viii. 2, 7, ix. 8, 12), 'affliction' (i. 4, 8, ii. 4, iv. 17, vi. 4, vii. 4, viii. 2, 13), 'comfort' (i. 3, 4, 5, 6, 7, vii. 4, 7, 13), 'to comfort' (i. 4, 6, ii. 7, vii. 6, 7, 13), 'earnestness' (vii. 11, 12, viii. 7, 8, 16), 'readiness' (viii. 11, 12, 19, ix. 2), 'sorrow' (ii. 1, 3, 7, vii. 10, ix. 7), 'make sorry' (ii. 2, 4, 5, vi. 10, vii. 8, 9, 11). Excepting 'to comfort,' all these are found in the Septuagint.

The following belong exclusively to the last four chapters; 'foolish' (xi. 16, 19, xii. 6, 11), 'weakness' (xi. 30, xii. 5, 9, 10, xiii. 4), 'to be weak' (xi. 21, 29, xii. 10, xiii. 3, 4, 9).

Some rather dominant words are found in both divisions of the Epistle; 'more abundantly' (i. 12, ii. 4, vii. 13, 15; xi. 23, xii. 15), 'to commend' (iii. 1, iv. 2, v. 12, vi. 4, 11, 12, 18; xii. 11), 'to glory' (v. 12, vii. 14, ix. 12; x. 8, 13, 15, 16, 17, xi. 12, 16, 18, 30, xii. 1, 5, 6, 9), 'glorying' (i. 12, vii. 4, 14, viii. 24; xi. 10, 17), 'thought' (ii. 11, iii. 14, iv. 4; x. 5, xi. 3). But, as the references show, 'to glory' belongs specially to the last four chapters, and 'to commend' rather to the first nine.

As a general result, it is evident that the thought of *comfort* in *affliction* is prevalent in chapters i. to vii.; that of *glorying* in *weakness*, and that of the *folly* of *glorying*, in x. to xii.; while in the two chapters about the collection for the saints (viii., ix.) *abounding*, *readiness*, *earnestness*, and *liberality* are frequent ideas.

5. Quotations from the Old Testament.

What has been stated in the previous section shows how much S. Paul's vocabulary has been influenced by the Septuagint. But, besides making use of a large number of the less common Greek words which abound in the Septuagint, he frequently employs its thoughts and phrases. There are at least twenty quotations from the Old Testament in 2 Corinthians, although comparatively few of them are given as such. Those which are introduced with the formula, 'even as it is written' (viii. 15, ix. 9), or, 'according to that which is written' (iv. 13), or, 'He saith' (iv. 2), or, 'even as God said' (vi. 16), are all in the first nine chapters. At least nine different books are quoted; viz. *Genesis* (2 Cor. xi. 3), *Exodus* (2 Cor. iii. 3, 7, 10, 13, 16, 18, viii. 15), *Leviticus* (2 Cor. vi. 16), *Deuteronomy* (2 Cor. xiii. 1), 2 *Samuel* (2 Cor. vi. 18), *Psalms* (2 Cor. iv. 13, vi. 9, 11, ix. 9), *Proverbs* (2 Cor. iii. 3, viii. 21, ix. 7), *Isaiah* (2 Cor. v. 17, vi. 2, 17), and *Jeremiah* (2 Cor. x. 17). Perhaps we should add *Ezekiel* (2 Cor. iii. 3, vi. 16, 17), *Hosea* (2 Cor. vi. 18, ix. 10), and *Amos* (2 Cor. vi. 18); but in these instances the precise source of the quotation is uncertain, and some may be a compound of several passages. In five cases (iv. 13 = Ps. cxvi. 10 [cxv. 1]; vi. 2 = Is. xlix. 8; viii. 15 = Exod. xvi. 18; ix. 9 = Ps. cxii. [cxi.] 9; ix. 10 = Is. lv. 10) there is exact agreement with the LXX. In five (viii. 21 = Prov. iii. 4; ix. 7 = Prov. xxii. 8; x. 17 = Jer. ix. 24; xi. 3 = Gen. iii. 13; xiii. 1 = Deut. xix. 15) the agreement is close. In one case (vi. 17 = Jer. li. 45; Is. lii. 11; Ezek. xx. 34) the quotation is perhaps influenced by the Hebrew against the LXX. Like most Hellenistic Jews, S. Paul commonly used the LXX., although he was quite familiar with the Hebrew. "The influence of the LXX. over the writings of the N.T. is continually shown in combinations of words or in trains of thought which point to the presence of the version in the background of the writer's mind, even when he may not consciously allude to it....The writers of the N.T....were not only familiar with the LXX., but saturated with its language. They used it as Englishmen use the Authorized

Version of the Bible, working it into the texture of their thoughts and utterances. It is impossible to do justice to their writings unless this fact is recognised, *i.e.*, unless the reader is on the watch for unsuspected references to the Greek O.T., and able to appreciate its influence upon the author's mind" (Swete, *Introduction to the Old Testament in Greek*, pp. 451, 452). Some of the suggestions made in the notes as to possible references to details in the Old Testament will perhaps seem to be rather fanciful or far-fetched; but it is well to practise oneself in being on the look-out for such things. Seeing that the New Testament writers themselves so constantly use the LXX. in quoting the O.T., it is no wonder that the Greek Fathers so constantly treat the LXX. as if it were the original and argue from it as from a final authority.

6. The Greek Text.

The chief authorities for the text of 2 Corinthians may be grouped as follows:

i. *Uncial MSS.*

ℵ, *Codex Sinaiticus*, fourth century, now at St Petersburg, first published in 1862 by Tischendorf, who discovered it in 1859. ℵ is the only codex which contains the Pauline Epistles complete. The symbols $\aleph^1$, $\aleph^2$, $\aleph^3$ indicate respectively the corrections made by three different scribes in the sixth and seventh centuries. Those of $\aleph^1$ are of great importance. Those of $\aleph^3$ are very numerous, and often cancel those of $\aleph^1$.

A, *Codex Alexandrinus*, fifth century, now in the British Museum, the director of which, Sir E. Maunde Thompson, published a photographic simile of the New Testament portion, 1881—1883, with a full description of the MS. It is imperfect, and the three leaves containing from ἐπίστευσα, 2 Cor. iv. 13, to ἐξ ἐμοῦ, xii. 6, are among the missing portions.

B, *Codex Vaticanus*, fourth century, in the Vatican Library at Rome, the most valuable of all the MSS. of the New Testament. In 1889—1890 a photographic simile of the whole

MS. was published, and thereby all previous editions were superseded.

C, *Codex Ephraemi rescriptus*, fifth century, now in the National Library at Paris; sometimes called the Paris palimpsest. Like the preceding MSS., it once contained the whole Greek Bible; but it is now very defective. Of 2 Corinthians the last part, from x. 8 onwards, is missing.

D, *Codex Claromontanus*, sixth century, now in the National Library at Paris. Like *Codex Bezae*, it is bilingual; and the Latin translation, which is akin to the Old Latin Version, is represented by the symbol d. It contains the whole of S. Paul's Epistles (with occasional *lacunae*) and nothing else. It has had many correctors, one of which, in the ninth or tenth century, has made more than 2000 alterations.

E, *Codex Sangermanensis*, is a ninth century copy of D.

F, *Codex Augiensis*, ninth century, now at Trinity College, Cambridge; edited by Scrivener in 1859. It also is bilingual, and its Latin Version (f), which is mainly the Vulgate, is sometimes of importance.

G, *Codex Boernerianus*, ninth century, now at Dresden; published by Matthaei in 1791. It is bilingual, the Greek text being almost the same as that of F, but the Latin (g) exhibiting Old Latin elements.

H, *Codex Coislinianus*, sixth century, very valuable, but very incomplete. The fragments are in various libraries; 2 Cor. x. 18 to xi. 6, being at Athos, 2 Cor. iv. 2—7 at St Petersburg, and other leaves elsewhere.

I, fragments at St Petersburg, edited by Tischendorf. Two leaves, sixth century, contain 2 Cor. i. 20 to ii. 12.

K, *Codex Mosquensis*, ninth century, brought from Mount Athos to Moscow; edited by Matthaei in 1782. It contains the Catholic and the Pauline Epistles.

L, *Codex Angelicus*, ninth century, in the Angelica Library at Rome. Contains part of Acts, the Catholic and the Pauline Epistles.

M, *Codex Ruber*, ninth century, four leaves written in red ink, two at Hamburg and two in the British Museum. The latter contain 2 Cor. x. 13—xii. 5.

P, *Codex Porphyrianus*, ninth century, at St Petersburg. Contains with *lacunae*, Acts, Catholic and Pauline Epistles, and Revelation.

R, *Codex Cryptoferratensis*, eighth century. One leaf, containing 2 Cor. xi. 9—19.

ii. *Minuscules or Cursive MSS.*

These are very abundant. Although much less numerous than of the Gospels, nearly five hundred cursive MSS. of the Pauline Epistles are known. As a rule they are of weak authority: but a few are of considerable weight, while others for special reasons are of interest. The one numbered Paul 7 (at Basle) was used by Erasmus for his first edition (1517); but it is not one of the best. Paul 17 = Evan. 33 (at Paris) is "the queen of the cursives": more than any other minuscule it agrees with BDL. Paul 37 = Evan. 69 is the celebrated Leicester codex. Paul 67 = Acts 66 (at Vienna) has valuable marginal readings akin to B and *Codex Ruber*. Paul 56 (at Zurich) is worthless, being a copy made by Zwingli from the newly published *printed* text of Erasmus. Paul 30 = Acts 53 (Emman. Coll. Camb.), Paul 31 = Acts 25 (British Museum), Paul 33 = Acts 27 (British Museum) are of some importance. Paul 73 = Acts 68 (Upsala) resembles "the queen of the cursives." Paul 80 = Acts 73 (Rome) is a good authority used by Caryophilus in 1625 for his edition (1673). Paul 89 = Acts 78 (Strassburg) is of some weight, but lacks 2 Cor. xi. 15 to xii. 1. Paul 118 = Acts 103 is a volume of scholia from Mount Athos.

iii. *Versions.*

1. *Latin.* Of these, d, f, and g have been already mentioned as the Latin half of the bilingual uncials D, F, and G. They are not translations of the Greek text with which they are paired, the Latin being sometimes different from the Greek and representing a better text. This is specially true of d, which often agrees with the quotations in Lucifer of Cagliari († A.D. 370).

We have also of the Old Latin, *Codex Frisingensis* (r), fifth or sixth century, now at Munich. It contains the whole of 2 Corinthians and some other Pauline Epistles.

The abundant quotations in the Latin Irenaeus, in Tertullian, in Hilary, and in Cyprian, who is in some ways the most important witness of all, greatly augment the evidence for the Old Latin. But in the Pauline Epistles the difference between the Vulgate and the earlier Versions is often very slight: in revising them Jerome altered very little.

2. *Syriac.* We have the Peshitto, which to the Syrian Churches is what the Vulgate has been to the Western. Its date is still a problem; perhaps third century. But the Peshitto is not the original Syriac of the Pauline Epistles, as is shown by the writings of Aphraates and Ephraem: and no MS. of the Old Syriac of the Pauline Epistles is extant. The Philoxenian was a revision made in the sixth century, and the Harkleian is a revision of this made in the seventh.

3. *Egyptian.* We have the North Coptic or Bohairic, and the South Coptic or Sahidic. These versions are very early, but only the Bohairic is complete, and it is made from a better text than the Sahidic.

4. *Armenian.* It is exaggeration to call this "the queen of the versions," but recent investigations have shown that it has great interest and importance. It was made in the fourth, and revised in the fifth century. In the Pauline Epistles it has some interesting readings agreeing with $\aleph^3$H. But of 2 Corinthians in H we possess only a few verses.

5. *Aethiopic.* Made about the fifth, and revised in the twelfth century. It often agrees with the Coptic Versions. Information about it is much needed.

6. *Gothic.* Made in the fourth century by Ulfilas ('Wulfila' = 'Little Wolf'), Arian Bishop of the Goths. The Greek used seems to have been the 'Syrian' or 'α-text.' But it has both 'β-text' and 'δ-text' elements, and may have been influenced by Latin Versions.

7. The Integrity of the Epistle.

It has been suggested that in 2 Corinthians, as we have it, there are portions of two, or three, or even of four different letters. The parts in question are vi. 14—vii. 1; viii.; ix.; and x.—xiii. Different critics would sever one or more of these parts from the remainder of the letter. The suggestion that any one of these parts was not written by S. Paul is not worth discussing; both external and internal evidence are overwhelmingly in favour of all four of them. We cannot doubt that the whole of 2 Corinthians comes from the Apostle himself. And it must be admitted that *external evidence is wholly against any dissection of the Epistle.* No MS. or Version or Father gives any indication that the Epistle ever existed in a form from which any one of these four portions was absent, or that any one of these portions ever existed apart from the rest. In this respect there is no analogy between any one of these parts and Rom. xv., xvi. or Jn. vii. 53—viii. 11. And with regard to two of the four parts in question the theory of dissection may be dismissed without hesitation. The note at the end of chapter ix. shows that *there is no sufficient reason for entertaining proposals to sever either* viii. *or* ix. *from the preceding chapters.* The only two parts about which, upon internal evidence, *reasonable* doubts are raised are the first and last of the four mentioned above; vi. 14—vii. 1 and x.—xiii. Substantial reasons are urged for regarding vi. 14—vii. 1 as part of a different letter, and possibly as part of the letter alluded to in 1 Cor. v. 9. And still more substantial reasons are urged for regarding x.—xiii. as part of a different letter, and probably as part of the letter alluded to in 2 Cor. ii. 3, 9, vii. 8. The balance of arguments seems to be against the first of these two hypotheses, and in favour of the second.

It is true that internal evidence suggests the excision of vi. 14—vii. 1, not merely because the paragraph comes in somewhat awkwardly, but still more because vi. 13 fits on so well

to vii. 2[1]. Hence Bacon, Clemen, Davidson, Hausrath, McGiffert, Moffatt, Pfleiderer, and Renan regard this paragraph as a fragment from another letter which has somehow become inserted here; while Franke, Hilgenfeld, Sabatier, and Whitelaw are persuaded that it is a fragment of the letter mentioned in 1 Cor. v. 9.

But *the reasons urged for the excision scarcely counterbalance the unbroken textual evidence*, combined, as it is, with *the improbability of a fragment of one letter being inserted into the middle of another letter*. If there has been interpolation, it is more reasonable to believe that S. Paul, after finishing the letter, inserted this exhortation before sending it. And yet even this hypothesis is not needed. How many letters would read more smoothly if a particular paragraph were struck out; and yet the paragraph which seems to interrupt the flow was written! After what is said in v. 10 and vi. 1, 2, the exhortation in vi. 14 ff. comes not unnaturally, especially as it is the repetition of a warning which the Apostle must have given before. Before repeating it (vi. 3), and after repeating it (vii. 2), the Apostle claims their affection, an affection which earnest exhortation of this kind ought not to interrupt. See note *ad loc.* p. 105.

The case for separating x.—xiii. from i.—ix., and for believing x.—xiii. to be part of the severe letter (2 Cor. ii. 3, 9, vii. 8), about the effect of which S. Paul was so anxious, is much stronger.

(1) *We look in vain in* 1 *Corinthians for passages which the Apostle could have regretted having written* (2 Cor. vii. 8); and we cannot believe that 1 Corinthians as a whole was written 'out of much affliction and anguish of heart...with many tears' (2 Cor. ii. 4). But the whole of x. 1—xiii. 10 (which is perhaps the most vigorous and forcible portion of all the Pauline Epistles) might well have been written in affliction and anguish: and there are bitter things in these four chapters which the Apostle might at times have wished that he had not written.

[1] It is remarkable that Lisco, while striking out vi. 14—vii. 1, does not join vii. 2 to vi. 13. Between them he inserts xii. 11—19, thus sacrificing the chief reason for the excision.

(2) *It is difficult to believe that S. Paul*, after (*a*) the agony of suspense in which he had waited for Titus' report of the way in which the Corinthians had taken the severe letter, and after (*b*) confirming their goodwill and obedience by the tenderness of i.—vii., and after (*c*) delicately feeling his way towards pressing them to make generous contributions to the Palestine Fund, *would append to these affectionate and carefully worded appeals the biting sarcasms and lashing reproofs contained in* x.—xiii. Such utterances would renew the former agony of suspense as to how the Corinthians would receive such severe words, would undo the recent reconciliation, and would risk the success of the Palestine Fund. To write a severe letter, then wish that one had not sent it, and then (when the severity has been smoothed over) write an equally or more severe letter, is not the conduct which we should expect from one so tactful and sympathetic as S. Paul. It is easier to believe that he wrote only one severe letter, that x.—xiii. is the latter part of it, and that (after it had brought about submission) it was followed by the conciliatory passages and affectionate pleadings of i.—ix. On this hypothesis all runs in a natural order. Those who hold that 1 Corinthians is the severe letter have to explain how the Apostle could be so intensely anxious about the effects of so moderate a letter as that, and then write the scathing severities of x.—xiii.

(3) *There are passages in* x.—xiii. *which seem to be inconsistent with passages in* i.—ix., *if the two portions are parts of one and the same letter.* Could S. Paul write 'by (your) faith ye stand,' *i.e.* 'so far as your belief goes, you are sound' (i. 24), and then say 'Try your own selves, whether ye be in the faith' (xiii. 5)? Or declare, 'I rejoice that in everything I am of good courage concerning you' (vii. 21), and then declare, 'I fear...lest by any means there should be strife, jealousy, wraths, factions, backbitings, whisperings, swellings, tumults; lest...I should mourn for many of them that have sinned heretofore, and repented not of the uncleanness and fornication and lasciviousness which they committed' (xii. 20, 21)? Contrast 'My joy is the joy of you all' (ii. 3), 'Ye are our epistle, written in our hearts' (iii. 2), 'Great is my glorying in your behalf' (vii. 4), 'In everything ye approved yourselves to be pure in the matter' (vii. 11), and

'Ye abound in everything, in faith, and utterance, and knowledge, and in all earnestness, and in your love to us' (viii. 7), with the fear quoted above, and with such expressions as 'I fear, lest by any means...your minds should be corrupted from the simplicity and the purity that is toward Christ' (xi. 3), 'Ye bear with the foolish gladly, being wise yourselves' (xi. 19), and 'I write these things while absent, that I may not when present deal sharply' (xiii. 10). If the grave doubts and fears about them were written first, while they were still recalcitrant, and the commendations of them were written later, after they had submitted, all would be in logical sequence.

(4) It is pointed out in the notes that *there are passages in* i.—ix. *which look like direct allusions to passages in* x.—xiii.; which implies that the passages in x.—xiii. were sent to Corinth before the passages which allude to them were written. In each case taken singly the apparent correspondence might be fortuitous; but there are too many apparent correspondences to make that explanation satisfactory. It will be useful to collect the instances and look at them as a whole. Let us assume that x.—xiii. was sent first, and that i.—ix. followed a little later. Then we seem to have expressions in the later letter which are intended to refer to expressions in the earlier one. See notes in each place.

x.—xiii.	i.—ix.
x. 2. With the confidence (*πεποιθήσει*) wherewith I count to be bold.	viii. 22. By reason of much confidence (*πεποιθήσει*) to you-ward.
x. 6. Being in readiness to avenge all disobedience, when your obedience (*ὑπακοή*) shall be fulfilled.	ii. 9. To this end also did I write, that I might know the proof of you, whether you are obedient (*ὑπήκοοι*) in all things.
xii. 1—5. The Rapture.	v. 13. Whether we were beside ourselves (*ἐξέστημεν*).
xii. 16. But, being crafty (*πανοῦργος*), I caught you with guile.	iv. 2. Not walking in craftiness (*πανουργίᾳ*).
xii. 17. Did I take advantage (*ἐπλεονέκτησα*) of you?	vii. 2. We took advantage (*ἐπλεονεκτήσαμεν*) of no one.

xiii. 2. If I come again, I will not spare (*οὐ φείσομαι*).

xiii. 10. I write these things while absent, that I may not when present deal sharply.

i. 23. To spare (*φειδόμενος*) you I forbore to come to Corinth.

ii. 3. I wrote this very thing, lest, when I came, I should have sorrow.

The last two instances are very strong; and they come close together in the later letter, in which the second instance above is close to them in position.

Besides these seven pairs, there are the cases in xi.—xii. in which he commends himself, and the passages in i.—ix. in which he assures the Corinthians that he is not going to do this again.

xi. 5. I am not a whit behind those pre-eminent apostles.

xi. 18. I will glory also.

xi. 23. I more.

xii. 12. Truly the signs of an apostle were wrought among you.

iii. 1. Are we beginning again to commend ourselves?

v. 12. We are not again commending ourselves to you.

We may say, therefore, that there are nine passages in i.—ix. in which there is a probable or possible reference to something in x.—xiii. That is a large number; especially when it is remembered that of the earlier letter we have got only four chapters, or less than 90 verses. If we had the whole of the severe letter, the case would probably be stronger.

(5) The severe letter, intermediate between 1 Corinthians and 2 Cor. i.—ix., would be written from *Ephesus*, whereas 2 Cor. i.—ix. was certainly written from Macedonia (ii. 13, vii. 5, viii. 1, ix. 2—4); and x. 16 *is much more intelligible if we assume that the passage was written from Ephesus.* 'To preach the gospel even *unto the parts beyond you*' no doubt means *unto Italy and Spain.* Such a way of expressing oneself would be both natural and exact, if the writer was in Ephesus: but it would be neither natural nor exact, if he were in Macedonia. See Hausrath and Kennedy *ad loc.*

For all these five reasons the case for separating x.—xiii. from i.—ix., and for regarding x.—xiii. as part of the severe letter alluded to in i.—ix., is very strong. Indeed, if the fact of a severe letter between 1 and 2 Corinthians be admitted, it is not

easy to resist this hypothesis, for, as has been pointed out already, it is not probable that S. Paul wrote *two* scathing letters, viz. one that has been entirely lost and what is contained in x.—xiii.

Those who maintain the integrity of 2 Corinthians as we have it have various ways of explaining the very marked change of temper and tone and tactics between i.—ix. and x.—xiii.

1. *Bad news had arrived from Corinth after* i.—ix. *was written*, and the Apostle's attitude was thereby greatly changed. Is this adequate to account for so complete a change? Let us grant that it is. The fact remains that *there is not a hint of additional news from Corinth.* The good news brought by Titus is mentioned with delight (vii. 6, 7, 13, 14, 16): of any later communication there is no trace.

2. *The two divisions of the letter are addressed to two different parties at Corinth*; i.—ix. to the repentant and now loyal majority, x.—xiii. to a still rebellious minority. This is quite untenable. That x.—xiii., equally with i.—ix., is addressed to the whole Corinthian Church admits of demonstration: see notes on x. 2, xi. 2, 8, 9, and xii. 13. And, even if this could not be proved, is it credible that the Apostle would first speak tenderly and affectionately to the majority, and then severely lash a minority, *without giving any intimation that he had turned from the one group to the other?* If there were any such change it would be marked. In Mt. xxiii. the change from what is said to the multitudes and the disciples to what is said in denunciation of the Pharisees is clearly indicated. Moreover, if, when x.—xiii. was written, there was a majority which had submitted while a minority was still in rebellion, *would not S. Paul have appealed to the example of the majority?* It would have been a powerful argument; and yet it is not used. The impression produced by these four chapters is that, when they were written, the whole Corinthian Church was being led astray by the Judaizing leaders.

But that x.—xiii. is part of the severe letter alluded to in i.—ix. is doubted or denied by some critics of great eminence, and the chief arguments urged by them against the hypothesis require consideration.

(*a*) It is pointed out that *all the arguments in favour of the hypothesis are based solely upon internal evidence*, and receive no support from documents. There is no MS. or Version or Father that shows a trace of i.—ix. having ever existed without x.—xiii., or x.—xiii. without i.—ix.; and these two portions are never transposed.

This objection has great weight, but it is not conclusive. S. Paul wrote at least four letters to the Corinthians. Of these four, the first (1 Cor. v. 9) has perished entirely, unless perchance 2 Cor. vi. 14—vii. 1 be a fragment of it,—an hypothesis which has been discussed above and rejected. The second (our 1 Corinthians) at once became famous and widely known; *e.g.* to Clement of Rome, Polycarp, Irenaeus, Athenagoras, &c. The third (2 Cor. ii. 3, 9; vii. 8, 12) has perished entirely, unless x.—xiii. be a fragment of it. The fourth (our 2 Corinthians, or the first nine chapters of it) did not become so quickly known as 1 Corinthians, for there is no evidence that Clement of Rome had heard of it, and traces of it in the Apostolic Fathers are rare. We may conjecture that at Corinth our 1 Corinthians was valued more than any of the other three letters, both on account of its length and of its contents, and that all the other letters were in danger of perishing. The first did perish. We have only to suppose that the third letter became mutilated at the beginning and the fourth letter at the end, and that the two were afterwards put together as one Epistle, and then we have a reasonable explanation of the genesis of our 2 Corinthians out of the first part of the conciliatory letter and the last part of a severe letter which had preceded the conciliatory letter. With regard to the complete change of tone, and the character of the change, between chapters ix. and x. we may compare T. K. Abbott's argument respecting Psalms ix. and x. (*Essays on the Original Texts of the Old and New Testaments*, p. 200): "They are treated as one Psalm by the LXX. and Vulgate, and by many moderns. There are, however, obvious difficulties in this view. In Ps. ix. the writer speaks with confidence and exultation of the destruction of the impious; whereas in Ps. x. the tone is one of complaint and supplication. Supplication followed by confident hope would be intelligible, not the re-

verse." So here; not only is there a great change, but the change is in the wrong direction: see introductory note to ch. x.

(*b*) It is urged that *the severe letter is mentioned in* x. 10, and that therefore x.—xiii. cannot be part of the severe letter. 'His letters, they say, are weighty and strong.' This includes the severe letter and refers specially to it.

If this objection could be substantiated, it would be decisive: but it is assertion without proof to say that the severe letter of 2 Cor. ii. 3, 9, vii. 8 is alluded to in x. 10. The lost letter of 1 Cor. v. 9 must have been of a stern character; and there are passages in 1 Corinthians (i. 11—13, iii. 1—4, iv. 14, 18—21, and especially v. 1—7) which are also stern. These two letters, combined with the painful and unsuccessful visit, are quite sufficient to explain the taunt alluded to in x. 10.

(*c*) It is urged that *it is very difficult to bring this hypothesis into agreement with the more complicated plan of a double visit to Corinth* (2 Cor. i. 15).

Difficulty arises if we suppose that S. Paul had *promised* the double visit. But he merely says that he *was wishing* (ἐβουλόμην) to pay it. There is nothing to show that the Corinthians knew of the wish till they got this letter from Macedonia. He mentions the wish then, in order to show how much he had been thinking of them at the time when they were suspecting him of careless neglect.

(*d*) It is urged that *the severe letter must have dealt with the case of the incestuous person; and in* x.—xiii. *he is not mentioned.*

This objection has some force against those who think that x.—xiii. is *the whole* of the severe letter. It has no force at all against those who hold that x.—xiii. is only the concluding part of the severe letter: the offender may have been dealt with in the earlier part. And x. 1, which stands in no very clear relation to the close of ix. (see notes *ad loc.*), would be very intelligible if S. Paul had just been speaking of the views or conduct of others. He would then go on very naturally, 'But I Paul myself intreat you.' But it is not so clear that the severe letter *must* have mentioned the incestuous person. Shortly before it was sent the Apostle had paid his brief painful visit to

Corinth, and during that he would learn whether his instructions respecting this offender had been carried out. There may have been no need to say anything more on the subject.

(*e*) It is pointed out that *words, some of which are not common in the Pauline Epistles, are found in both* i.—ix. *and* x.—xiii. The inference is that *both these divisions are parts of one and the same letter.* The coincidences of expression on which stress is laid are such as these; 'lowly' of S. Paul himself (vii. 6; x. 1), 'to be of good courage' (v. 6, 8, vii. 15; x. 1, 2), 'confidence' (i. 15, iii. 4, viii. 22; x. 2), 'according to the flesh' or 'after the flesh,' always in reference to himself (i. 17, v. 16 *twice*; x. 2, 3, xi. 18), 'weapons' or 'armour' (vi. 7; x. 4), 'thought' or 'mind' or 'device' (ii. 11, iii. 14, iv. 4; x. 5, xi. 3), 'obedience' (vii. 15; x. 5, 6), 'ready' or 'in readiness' (ix. 5; x. 6, 16). These eight instances are all within the compass of six verses, x. 1—6: and there is also 'to take advantage of' (ii. 11, vii. 2; xii. 17, 18).

Let us give the argument full weight and add other examples; 'purity' (vi. 6 and probably xi. 3), 'watchings' (vi. 5; xi. 27), 'liberality' or 'simplicity' (viii. 2, ix. 11, 13; xi. 3), 'to prove' (viii. 8, 22; xiii. 5), 'proof' (ii. 9, viii. 2, ix. 13; xiii. 3), 'to work out' (iv. 17, v. 5, vii. 10, ix. 11; xii. 12), 'labour' (vi. 5; x. 15, xi. 23, 27), 'to trust' or 'have confidence' (i. 9, ii. 3; x. 7), 'abundance' (viii. 2; x. 15), 'more abundant' (ii. 7; x. 8), 'more abundantly' (i. 12, ii. 4, vii. 13, 15; xi. 23 *twice*, xii. 15).

Yet, on the other hand, *we find in the first nine chapters* 'glory' 19 times, 'affliction' 9 times, 'comfort' 11 times, 'joy' 4 or 5 times, and *none of them in the last four chapters*; while *in the last four chapters* 'to be weak' occurs 6 times and 'weakness' 6 times, and *neither of them in the first nine chapters.* Again, as was pointed out above, there are more than thirty words, not found elsewhere in the Pauline Epistles, which occur in x.—xiii., but not in i.—ix., and more than fifty words, not found elsewhere in the Pauline Epistles, which occur in i.—ix., but not in x.—xiii.

Such facts prove very little either way. According to those who maintain the integrity of 2 Corinthians, there was a pause, possibly of some days, after writing i.—ix. According to those

who separate x.—xiii. from i.—ix., the conciliatory i.—ix. was written soon after the severe x.—xiii. Therefore, according to both hypotheses, the two portions were written (*α*) by the same person, (*β*) to the same persons, (*γ*) respecting the same subject, viz. the condition of the Corinthian Church, (*δ*) *about* the same time, *i.e.* with only a short interval between the writing of the one and of the other. In such circumstances, similarities and differences of expression cannot prove much as to whether the two portions belong to one and the same letter or not.

Perhaps the best defence of the traditional view is to say that we know too little about the details of the situation to decide what is credible or incredible. If we knew all the details, we might find the change of tone and tactics between i.—ix. and x.—xiii. less surprising. Yet, even if this be admitted, the difficulty remains of supposing that S. Paul, after sending a letter so severe that he was afraid that it would prove fatally exasperating, nevertheless, as soon as his intense anxiety on this point was relieved, repeated the dangerous experiment by writing x.—xiii. This difficulty is not escaped by those who still think that 1 Corinthians can be the letter alluded to in 2 Cor. ii. 3, 9, vii. 8. If S. Paul could be in an agony of apprehension as to the possible effects of the sterner portions of 1 Corinthians, would he be likely to incur the far greater risk of sending such invective as 2 Cor. x.—xiii.? Proof is impossible ; but the hypothesis that S. Paul wrote only one severe letter to Corinth, and that x.—xiii. is part (and perhaps the greater part) of it, frees us from some grave difficulties, and involves us in none that are equally grave.

8. Commentaries.

These are very numerous, and a long list will be found in Meyer. Here a small selection will suffice, an asterisk being given to those which have been specially helpful in preparing this edition.

Patristic and Scholastic: Greek.

*Chrysostom. The Homilies on 1 and 2 Corinthians are "among the most perfect specimens of his mind and teaching."

*Theodoret. Migne, *P. G.* lxxxii. He follows Chrysostom closely, but is sometimes more definite and pointed.

Theophylact. Migne, *P. G.* cxxv. He follows the Greek Fathers, and is very superior to nearly all Latin commentators of his period (eleventh and twelfth centuries).

Patristic and Scholastic: Latin.

Ambrosiaster or Pseudo-Ambrosius. An unknown commentator on S. Paul, A.D. 366—384. He uses an Old Latin text, which is important for textual criticism.

*Pseudo-Primasius. Migne, *P. L.* lxviii. A revision of Pelagius by Cassiodorus and his pupils.

Bede. His commentary is mainly a *catena* from Augustine.

*Atto Vercellensis. Migne, *P. L.* cxxxiv. Bishop of Vercelli, in Piedmont, in the tenth century.

*Herveius Burgidolensis. Migne, *P.L.* clxxxi. A Benedictine of the monastery of Bourg-Dieu or Bourg-Deols in Berry (d. 1149). Westcott says of his commentary on Hebrews, "for vigour and independence and sobriety and depth he is second to no mediaeval expositor." His notes on 2 Corinthians appear to be unknown to commentators. Atto is also very little known.

Among other mediaeval writers who have written notes on the Pauline Epistles may be mentioned Rabanus Maurus (d. 856), Peter Lombard (d. 1160), and Thomas Aquinas (d. 1274).

Modern Latin.

Faber Stapulensis, Paris, 1512.
Cajetan, Venice, 1531.
*Calvin, Geneva, 1539—1551.
Cornelius a Lapide, Antwerp, 1614.
Estius, Douay, 1614.

Grotius, Amsterdam, 1644—1646.
*Bengel, Tübingen, 1742, 3rd ed. London, 1862.
*Wetstein, Amsterdam, 1751.

English.

H. Hammond, London, 1653; "the father of English Commentators."
John Locke, London, 1705—1707.
Burton, Oxford, 1831.
T. W. Peile, Rivingtons, 1853.
C. Wordsworth, Rivingtons, 4th ed. 1866.
F. W. Robertson, Smith and Elder, 5th ed. 1867.
*Alford, Rivingtons, 6th ed. 1871.
*A. P. Stanley, Murray, 4th ed. 1876.
Plumptre in *Ellicott's Commentary*, n.d.
*Waite in *Speaker's Commentary*, 1881.
F. W. Farrar in *Pulpit Commentary*, 1883.
Beet, Hodder, 2nd ed. 1884.
W. Kay, 1887.
J. Massie in *Century Bible*, n.d.

German.

Billroth, 1833, Eng. tr. Edinb. 1837.
Olshausen, 1840, Eng. tr. Edinb. 1855.
*De Wette, Leipzig, 3rd ed. 1855.
Kling, 1861, Eng. tr. Edinb. 1869.
*Meyer, 5th ed. 1870, Eng. tr. Edinb. 1877.
*Klöpper, Berlin, 1874.
*Heinrici, Göttingen, 1900.
*Schmiedel, Freiburg i. B., 1892.
*B. Weiss, Leipzig, 2nd ed. 1902.

Among works other than commentaries which have been used in preparing this edition should be mentioned :—

J. B. Lightfoot, *Biblical Essays*, Macmillan, 1893.
J. H. Kennedy, *The Second and Third Epistles of St Paul to the Corinthians*, Methuen, 1900.

H. St J. Thackeray, *The Relation of St Paul to Contemporary Jewish Thought*, Macmillan, 1900.

Holtzmann, *Einleitung in das N.T.*, Freiburg i. B., 1892.

Jülicher, *Einleitung in das N.T.*, Freiburg i. B., 1894.

Krenkel, *Beiträge z. Aufhellung d. Geschichte und d. Briefe d. Apostels Paulus*, Braunschweig, 1895.

Lisco, *Die Entstehung d. Zweiten Korintherbriefes*, Berlin, 1896.

Holsten, *Einleitung in die Korintherbriefe*, *ZWT.*, Leipzig, 1901.

II. CORINTHIANS.

PAUL, an apostle of Jesus Christ by the will of God, and 1
Timothy *our* brother, unto the church of God which

THE SECOND EPISTLE OF PAUL THE APOSTLE TO THE CORINTHIANS. The title exists in several different forms, both ancient and modern, none of which is original. As we might expect, the oldest authorities have the simplest title; thus, 1. *To Corinthians II.:* other forms are, 2. *Second Epistle to Corinthians;* 3. *The Second to the Corinthians;* 4. *Second Epistle of the Holy Apostle Paul to Corinthians.* Just one title takes account of the fact that, as the First Epistle is addressed to the Church of God in Corinth, *with all Christians everywhere*, so the Second Epistle is addressed to the Church of God which is at Corinth, *with all the saints which are in the whole of Achaia.* This title runs, *Second Catholic Epistle of Paul the Apostle to Corinthians.*

CHAP. 1. 1, 2. THE APOSTOLIC SALUTATION.

1. *Paul, an apostle of Jesus Christ*] The Apostle varies the designations of himself in his Epistles. In 1 and 2 Thessalonians, and in Philippians, he gives only his name; in Philemon he is 'a prisoner of Christ Jesus'; elsewhere he is always 'an Apostle,' with or without amplifications. '*Of* **Christ Jesus**' is the possessive genitive, stating whose minister he is; and there is variation here also as to the *order* of these two names. In many cases MSS. differ as to the order; and in some the reading is doubtful. But, if we follow the best authorities, it is clear that in the Salutation in his earlier Epistles (1 and 2 Thes., Gal.) S. Paul always wrote 'Jesus Christ,' and that in his later ones (Phil., Eph., Col., Philem., 1 and 2 Timothy) he nearly always wrote 'Christ Jesus.' The change seems to have been made during the period in which Romans and 1 and 2 Corinthians were written, and it is with regard to these three Epistles that the reading is less certain. Here and in iv. 5 'Christ Jesus' is probably right: contrast xiii. 5. The change is not meaningless. Originally 'Jesus' was a name and 'the Christ' (=the Anointed, the Messiah) a title. Then 'Jesus Christ' was a name with a title appended. Then 'Christ' became less and less of a title, and either 'Jesus Christ' or 'Christ Jesus' was used simply as a name (see Sanday on Rom. i. 1 and *Bampton Lectures*, p. 289). S. Paul was 'an Apostle of Christ Jesus,' not in the stricter sense in which the Lord Himself gave the title to the Twelve (Lk. vi. 13; Mk iii. 14), but in the wider sense in which the title of Apostle was applied to Barnabas (Acts xiv. 4, 14),

is at Corinth, with all the saints which are in all Achaia:
2 grace *be* to you and peace from God our Father, and *from* the Lord Jesus Christ.

Andronicus and Junias (Rom. xvi. 7), James, the brother of the Lord (Gal. i. 19), and others (Eph. iv. 11). But in this Epistle, as in Gal. i. 1, he seems to claim an uniqueness of Apostleship which placed him on an equality with the Twelve.

by the will of God] This is added, not to insist upon his own importance, but (1) to express his gratitude for the Divine call, and (2) to remind his readers that what he has to say is worthy of attention.

and Timothy our *brother*] Lit. '*the* brother,' *i.e.* one of 'the brethren,' a Christian. This use of 'brother' to signify a member of a religious body is found in the *papyri* of heathen associations (Deissmann, *Bible Studies*, pp. 87, 88). 'The disciples' of the Gospels become 'the brethren' or 'the saints' in the Epistles. In the Gospels 'disciple' occurs about 238 times, in the Epistles never. While 'the Master' was with them, His followers were known by their relation to Him; after His Ascension, by their relation to one another. In Acts we have the transition; there both 'disciples' and 'brethren' are fairly common. This consistent and intelligible usage is indirect confirmation of the early date of the Gospels. We may believe that Timothy had more to do with the composition of 2 Corinthians than the otherwise unknown Sosthenes had to do with that of 1 Corinthians; but after the first few verses he seems to be left out of sight. Perhaps one reason for coupling him with S. Paul himself was to show to the Corinthians how entirely he retained the Apostle's confidence. When he writes to Timothy he addresses him not as 'brother' but as 'son' (1 Tim. i. 2; 2 Tim. i. 2).

unto the church of God] Again the possessive genitive, marking *whose* people he is addressing (1 Cor. i. 2, x. 32, xi. 16, 22, xv. 9; Gal. i. 13; 1 Thes. ii. 14; 2 Thes. i. 4). Comp. 'the assembly of the Lord' (Num. xvi. 3; Deut. xxiii. 1, 2).

with all the saints which are in all Achaia] Or, *in* the whole of *Achaia* (R.V.): 'all' is not repeated in the Greek, but another word is used. This is no indication of "a considerable body of believers": whether there are many or few, the Apostle addresses them all. Nor does it mean that this is a circular letter, to be sent to other Churches in Achaia. In this it differs from Galatians, which is addressed to 'the Churches of Galatia,' each of which was to have the letter. There were Christians scattered about outside Corinth, *e.g.* at Cenchreae, who had taken part in, or at least had heard of, the disorders in the Corinthian Church; and the Apostle includes them all in his address. 'Achaia' is used in a rhetorically general sense. The Roman province included the Peloponnese and North Greece as far as Macedonia, which was a separate province; but S. Paul is thinking of those who were connected with, or interested in, the Corinthian community (vi. 11).

2. *grace* be *to you and peace*] A combination of the Greek salutation of Acts xv. 23 and Jas. i. 1 (χαίρειν) with the Hebrew of 2 Sam. xviii. 28 (*Shalom*); in both cases with the meaning enriched: comp. Num. vi. 25, 26. 'Grace' signifies the favour of God; 'peace' the blessing of

Blessed *be* God, even the Father of our Lord Jesus Christ, 3

being restored to His favour after being opposed to Him. This is the usual salutation in the Pauline Epistles, excepting 1 and 2 Timothy, as in the Petrine. In 1 and 2 Timothy and 2 John we have, 'Grace, mercy, peace'; in Jude, 'Mercy and peace and love.' See Hort's note on 1 Pet. i. 2. It was a note of the Messiah to utter a message of 'grace' and bring 'peace.'

from God our Father, and from *the Lord Jesus Christ*] As the italics in the A.V. show, there is no second 'from' in the Greek; and the co-ordination of Christ as Lord with God as Father under one preposition is indirect but powerful evidence of the hold which the doctrine of the equality of Christ with the Father had on the Apostle's mind. In the earliest of all his letters we find the same phenomenon (1 Thes. i. 1). Comp. v. 10; 1 Cor. i. 3 and the benediction at the close of this Epistle (xiii. 14).

In the O.T. God is the Father of the *nation* (Deut. xxxii. 6; Is. lxiii. 16; Jer. iii. 4, 19, xxxi. 9; Mal. i. 6, ii. 10). In the Apocrypha *individuals* begin to speak of God as their Father (Wisd. ii. 16, xiv. 3; Ecclus. xxiii. 1, 4; Tobit xiii. 4; 3 Mac. vi. 3). Christ gave His disciples the right to do this (Jn i. 12; comp. iii. 3; Rom. viii. 23; Gal. iv. 5).

i. 3—11. Thanksgiving for Recent Deliverance from Peril of Death.

The thanksgiving is a marked feature in S. Paul's Epistles, and its absence in the severe letter to the Galatians is all the more to be noticed: comp. 1 Thes. i. 2; 2 Thes. i. 3; 1 Cor. i. 4; Rom. i. 8; Eph. i. 3; Col. i. 3; Phil. i. 3; 1 Tim. i. 12; 2 Tim. i. 3; Philem. 4. Whether the present example is more than an outburst of gratitude towards God and affection towards his readers is doubtful. If it has a set purpose, we may seek this in his anxiety to comfort others: the word 'comfort' occurs ten times in five verses, a fact which is obscured in the A.V. by the substitution, four times, of 'consolation.' Usually S. Paul thanks God for the condition of those whom he addresses. This thanksgiving is for his own rescue from a terrible crisis, which he uses to win over the Corinthians. It appears to be carefully worded, with rythmically balanced clauses and frequent alliterations, as in iii. 5—10.

3. *Blessed* be *God, even the Father of our Lord Jesus Christ*] Rather, *Blessed* be **the God and Father** *of our Lord Jesus Christ* (R.V.), as in the A.V. of Eph. i. 3 and 1 Pet. i. 3. Comp. xi. 31; Rom. xv. 6. It is He who is both the God of Jesus and the Father of Jesus (Jn xx. 17) that is blessed by the Apostle. The Evangelist who tells us most about the Divinity of Jesus tells us that He Himself spoke of the Father as His God, and we need not think that either S. Peter or S. Paul would shrink from expressing the same truth. If they had shrunk from it, they would have avoided language which is most simply and naturally interpreted as meaning 'the God of Jesus Christ.' With this expression comp. 'My God' (Mark xv. 34), 'the God of our Lord Jesus Christ'

4 the Father of mercies, and the God of all comfort; who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort

(Eph. i. 17), 'God, Thy God, hath anointed Thee' (Heb. i. 9), 'His God and Father' (Rev. i. 6), 'My God' (Rev. iii. 2, 12). The wording here is identical with Eph. i. 3 and 1 Pet. i. 3, where see Hort's note. 'Blessed' here is not the word used in the Beatitudes (*μακάριος*), but one which in the O.T. and Apocrypha is commonly used of God rather than of men, and which in the N.T. is invariably used of God—eight times in all (*εὐλογητός*). S. Paul commonly says, 'I thank God.' Only here and Eph. i. 3 does he substitute 'Blessed be God.'

A benediction of God immediately after the address seems to have been common in Jewish letters: see Bigg, *St Peter and St Jude*, p. 16.

the Father of mercies, and the God of all comfort] 'Mercies' both in O.T. and N.T. is commonly used rather than 'mercy,' in accordance with Hebrew idiom, not as indicating separate '*acts* of mercy.' 'The merciful God who is the Source of all true comfort' is the meaning. Comp. 'the God of hope' (Rom. xv. 13); 'the Father of glory' (Eph. i. 17); 'the Father of lights' (Jas i. 17).

4. *who comforteth us in all our tribulation*] Better, **affliction** (R.V.) on account of 'afflicted' in *v.* 6. The Apostle repeats 'affliction' and 'afflict,' as he repeats 'comfort'; and the impressive repetition should be preserved in translation. Neglect of this is a frequent blemish in the A.V.

Who is meant by 'us'? It is probably not a gentle substitute for 'me.' Where he means himself exclusively, he *commonly* uses the singular (*vv.* 15, 17, 23, ii. 1—13, vii. 4, 8—12, 14—16, ix. 1, 2, &c.), sometimes with pronouns added which make the singular more emphatic (*v.* 23, ii. 2, 10, x. 1, xii. 13). Where he uses the plural, he probably includes Timothy or others, according to the context (see Lightfoot on 1 Thes. ii. 4). But the changes of number are frequent and rapid (vii. 3—16), sometimes in the same verse (i. 13). On the other hand, while the plural prevails in i. 3—12 and ii. 14—vii. 1, in i. 15—17 and ii. 1—10 the singular is constant. It is more certain that the singular is always personal than that the plural generally includes someone else; comp. 1 Thes. iii. 1—5. Here 'us' may mean all believers.

The word for 'affliction' is a strong one and implies being *pressed down* or in great *straits*. The Vulgate renders it sometimes *tribulatio* (here, *v.* 8, iv. 8, 17, vi. 4, vii. 4, viii. 2), sometimes *pressura* (next line, Jn xvi. 21, 33; Phil. i. 16), and once, where it is used of the sufferings of Christ, *passio* (Col. i. 24). It is under the influence of the Vulgate that the A.V. here renders the same word first 'tribulation' and then 'trouble.' Substitute in both places **affliction**. In the first case it is affliction as a whole that is contemplated; in the second, each kind of affliction that is possible.

that we may be able to comfort] It is part of the Divine purpose in granting comfort, that it may be communicated to others. Sympathy, community of feeling with others, is the note of the Church. It was his

wherewith we ourselves are comforted of God. For as the 5
sufferings of Christ abound in us, so our consolation also
aboundeth by Christ. And whether we be afflicted, *it is* 6
for your consolation and salvation, which is effectual in the
enduring of the same sufferings which we also suffer: or

intense sympathy which gave S. Paul such power of winning, regaining, and retaining converts.

5. *For as the sufferings of Christ abound in us*] Literally, 'unto us, towards us'; which means 'in reference to us, in our case'; so that 'in us' is substantially correct: comp. Rom. v. 15. The comfort is given in proportion to the suffering, and this correlation between comfort and suffering is effected in Christ. The sufferings of Christ's ministers are His sufferings, because they have the same cause—the opposition of evil; and the same end—the vanquishing of evil. Comp. iv. 10; Rom. viii. 17; Phil. iii. 10; 1 Pet. iv. 13. That Christ, now in glory, still suffers in His members, is a thought which has no place here, and perhaps nowhere in Scripture. For the sufferings of the Christ comp. Lk. xxiv. 26.

Somewhat different is Bishop Lightfoot's interpretation: "the sufferings of the Christ are said to 'overflow' upon the Apostle." See his note on Col. i. 24, a passage which he regards as similar in meaning to this verse. According to this view the sufferings of the Messiah overflow on the new Israel, of which the Apostle was marked out as a representative.

so our consolation also aboundeth by Christ] even so *our* comfort *also aboundeth* through the *Christ*. The correspondence is exact; 'just as, so,' or 'as, even so.' 'Through the Christ,' who dwells in us through His Spirit; Eph. iii. 16—19.

6. There are differences of reading here, (1) as to the order of the clauses, (2) as to the position of 'and salvation.' According to the best authorities the relative clause, 'which is effectual,' or 'which worketh,' should follow the second 'for your comfort,' not the first; and after the second 'for your comfort' the words 'and salvation' should not be repeated. This brings the two alternatives, 'whether...whether' closer to one another. But certainty is not attainable as to either point; and it is possible that 'and salvation' should be added to the second 'for your comfort' and not to the first. We adopt then as probable, But *whether we be afflicted, it is for your* comfort *and salvation; or whether we be comforted, it is for your* comfort, *which* worketh *in the* endurance *of the same sufferings which we also suffer*. The point of connexion is that, whichever side be considered, the affliction or the proportionate consolation, the Corinthians are gainers: therefore 'but' rather than 'and.' So far from being the self-seeking and domineering pretender which the Apostle's enemies accused him of being, both his suffering and his comfort are for the good of his flock.

The alternative 'whether...whether' is found repeatedly in all groups of the Pauline Epistles, excepting the Pastorals; v. 9, 10, 13, viii. 23, xii. 2, 3; 1 Cor. (12 times); Rom. xii. 6, 7, 8; Eph. vi. 8; Phil. i. 18,

whether we be comforted, *it is* for your consolation and
7 salvation. And our hope of you *is* stedfast, knowing, that
as you are partakers of the sufferings, so *shall ye be* also of
8 the consolation. For we would not, brethren, have you
ignorant of our trouble which came to us in Asia, that we
were pressed out of measure, above strength, insomuch that

20, 27; Col. i. 16, 20; 1 Thes. v. 10; 2 Thes. ii. 15: elsewhere in the N.T. only 1 Pet. ii. 13.

'Which worketh in the endurance of the same sufferings' takes the place of 'and salvation' in the other alternative. 'Which worketh' means 'which makes itself felt.' 'Endurance' or 'patient enduring' (R.V.) rather than 'enduring' (A.V.). The mere enduring of suffering is what all must undergo, whether they will or no; and this may be mere barren pain or worse. It is endurance without rebellion or reproach that is meant (vi. 4, xii. 12). Comp. 'the endurance of Job' (Jas v. 11); 'in your endurance ye shall win your souls' (Lk. xxi. 19). And there can be no endurance without affliction (Rom. v. 3). The Apostle does not mean that the Corinthians have already had to suffer as he and Timothy have done. He is contemplating possibilities. The Apostle's afflictions will help the Corinthians, whenever the sufferings of Christ abound in *them*; *i.e.* when *they* have to suffer in the conflict with evil. This is a real *communio sanctorum*.

7. *And our hope of you* is *stedfast*] Better, *And our hope is* **sure concerning you.** This shows that he is thinking of what they may have to endure, rather than of what they have endured. 'Steadfast' means 'what may be relied upon, sure'; 'that the promise may be sure' (Rom. v. 16). With 'concerning you,' which belongs to the whole sentence and not to 'hope' alone, comp. 'to be thus minded concerning you all' (Phil. i. 7). Some texts put this sentence in front of 'whether we be comforted.'

knowing, that] *i.e.* 'because we know that'; this knowledge is the basis of the sure hope that, when affliction comes, the Corinthians will take it in the right spirit and have their full measure of comfort. Comp. iv. 14.

8. *would not have you ignorant*] See on viii. 1.

of our trouble which came to us in Asia] There is no 'to us' in the Greek, and after 'our' it is not required; **concerning** *our* **affliction** *which came* **to pass** *in Asia.* Not the continent, but the Roman province of Asia, which had been bequeathed to the Romans by Attalus III. in B.C. 133, is meant. It included the Seven Churches of the Revelation. In popular language 'Asia' meant the coast lands of Asia Minor on the Aegean. See Hort on 1 Pet. i. 1.

that we were pressed out of measure, above strength] Better, that **beyond** *measure* (as Gal. i. 13), *above strength, we were* **weighed down.** It is being overloaded with a heavy burden, rather than subjected to pressure, that is indicated; and 'pressed out of measure' suggests 'pressed out of shape.' 'Beyond measure' means that the load was in itself an excessive one; 'above strength,' that it was more than they could sustain. They really thought that it would kill them. They

we despaired even of life: but we had the sentence of 9
death in ourselves, that we should not trust in ourselves, but

'*utterly* despaired' (strong compound verb) 'even of life.' It is possible to make 'beyond measure' qualify, not 'weighed down,' but 'above strength'; 'exceedingly beyond our strength.'

What is this terrible affliction which befell Paul (and Timothy?) in Asia? Not the outcry against the Apostle raised by Demetrius at Ephesus (Acts xix. 23—41), for S. Paul's life was not in danger then; and as soon as the uproar was over, he peacefully followed Timothy and Erastus to Macedonia (Acts xx. 1). Neither a shipwreck, nor a severe illness, seems to be probable, for these would hardly be classed as 'sufferings of the Christ.' More probably he refers to the crushing news which had been brought to him in Asia of the state of things in Corinth, especially as regards rebellion against the Apostle's authority and repudiation of his teaching. To the highly sensitive and tenderhearted missionary, this revolt of the Church which he had founded in one of the most important centres in the world, and which he loved so well, was overwhelming. He did not expect, and perhaps he hardly wished, to survive it. This may well have produced an amount of suffering such as is here described. Nor is there any improbability in S. Paul letting the Corinthians know how their conduct had affected him. It is part of the strong appeal which in this Epistle he makes to them; for it proves his intense interest and affection, and may convince them of the gravity of their conduct. It might well be reckoned among 'sufferings of the Christ.' It was the outcome of the Apostle's conflict with evil, and (to a large extent) of conflict with Jewish hostility. When all the circumstances are considered, the language of *vv.* 8—10 will not seem extravagant for such a trial. But a combination of personal and official troubles may be meant. The Corinthians would know from Titus of the *nature* of S. Paul's affliction, and hence this is not mentioned. He tells them here how intense it had been, especially after Titus left the Apostle.

9. *but we had the sentence of death in ourselves*] 'But,' though literally correct, gives a wrong impression of the Greek conjunction, which does not introduce an opposition, but confirms what precedes: 'you may disbelieve this, *but* more than this is true.' Either 'yea' (R.V.) or 'nay' would express this, and 'nay' is closer to the Greek: comp. viii. 7, x. 2; Jn xvi. 2. The A.V. has 'sentence' in the text and 'answer' in the margin; the R.V. transposes, and 'answer' is perhaps correct. With the perfect, 'have got,' which vividly recalls the situation and prolongs it into the present, comp. ii. 13, vii. 5. '**Nay**, *we* **ourselves within** *ourselves* **have got** *the* **answer** *of death*'; *i.e.* when we asked whether it was to be life or death for us, our own presentiment said 'death.' The word is used by Josephus and Polybius for the decision of the Roman Senate, and in an inscription dated A.D. 51, and therefore about the date of this letter, for the decisions of the Emperor Claudius (Deissmann, *Bible Studies*, p. 257). Therefore the translation 'sentence' or 'verdict' is admissible. The Vulgate has *responsum*. The word is found nowhere else in Biblical Greek.

10 in God which raiseth the dead: who delivered us from so great a death, and doth deliver: in whom we trust that he
11 will yet deliver *us;* you also helping together by prayer for us, that for the gift *bestowed* upon us by the means of many persons thanks may be given by many on our behalf.

that we should not trust in ourselves] This was God's purpose in sending the presentiment of death: comp. iv. 7.

which raiseth the dead] Therefore can save from imminent danger of death (Rom. iv. 17). The Apostle introduces in passing (comp. iv. 14, v. 10) a doctrine which had been impugned at Corinth (1 Cor. xv. 12).

10. *and doth deliver*] The best authorities have 'will deliver' here and in the next clause; many have 'doth deliver' here and 'will deliver' afterwards; a few have 'doth deliver' in both places. **Out of** *so great a death* (placed first with emphasis) *delivered us and* **will** *deliver* is probably right.

in whom we trust that he will yet deliver us] Better, **on** *whom we* **have set our hope** *that He will* **also still** *deliver us* (R.V.). It is possible that 'that' should be omitted and what follows taken with *v.* 11: *on whom we have set our hope;* **and** *He will still deliver us, while ye also help together, &c.* In any case, 'will still deliver' intimates that he feels that the peril is not entirely over, or that it may return. This is conclusive against the Demetrius uproar and shipwreck; it would fit severe illness, but it fits anxiety about the Corinthians or a combination of troubles still better.

11. *you also helping together by prayer for us*] The order and wording of the R.V. is better; *ye also helping together* **on our behalf** *by your* **supplication**. 'For us' belongs to 'helping together,' not to 'prayer'; and, as there are several Greek words for 'prayer' (1 Tim. ii. 1), it is well to distinguish them in English. This one is frequently used of *intercession;* ix. 14; Rom. x. 1; Phil. i. 4, 19; 2 Tim. i. 3; Heb. v. 7. Although he has just told the Corinthians that their former conduct nearly cost him his life, now that he has received the good news brought by Titus he feels sure of their cooperation, and he tells them that his future rescue from similar danger depends upon their intercessions cooperating with his own prayers for deliverance. The participle, 'you helping together,' may mean either, '*if* ye help,' or '*because* ye help,' or simply '*while* ye help.' The last is best.

that for the gift bestowed *upon us by the means of many persons thanks may be given by many on our behalf*] Construction and meaning are uncertain. 'That' or 'in order that' probably depends upon 'you helping together,' rather than on 'He will deliver.' 'By many' *may* be neuter and mean 'by many words'; but it is probably masculine. If so, the 'many' may be the same group of persons twice mentioned, viz. those who give thanks. Or (as both A.V. and R.V.), 'by means of many' refers to those who by their intercessions won the gift for the Apostle, while 'by many' refers to those who give thanks for it; and in that case 'persons' should be transferred to the second 'many' (R.V.). 'By many persons' is literally 'out of many faces,' 'face' in Greek

For our rejoicing is this, the testimony of our conscience, 12
that in simplicity and godly sincerity, not with fleshly wisdom,

being sometimes put for person, like 'mask' (*persona*) in Latin; and it is possible to keep the literal meaning in the sense of the expression of gratitude beaming 'out from many faces.' In that case the 'many faces' or mouths are those of the many by whom thanks are given: *that* **out of many lips** *thanks may be given by many on our behalf for the blessing bestowed upon us.* See the last note on ii. 10. It is unlikely that 'of many' depends upon 'persons' or 'lips,'—'out of the lips of many'; yet the Vulgate takes it so; *ut ex multorum personis ejus quae in nobis est donationis per multos gratiae agantur pro nobis.* But, however we may explain the details, the general meaning is clear. Thankfulness for their deliverance is not to be confined to Paul and Timothy. Their preservation will be recognized as a blessing by many, who will thank God for it.

I. 12—vii. 16. Apologia pro Vita sua.

This is the first of the two (or three?) main divisions of the letter. In it he reminds the Corinthians of his relations with them, and enters into a variety of explanations of his conduct. He vindicates his apostolic walk and character, shows what the office, and sufferings, and life of an Apostle are, and what claims he has upon them. Titus has convinced him that the Corinthians now recognize those claims, and that he may consider himself entirely reconciled to them.

For convenience we may break up this first division into three sections, of which the first goes to the end of chap. ii., the second to chap. vi. 10, and the third to the end of chap. vii.

I. 12—ii. 17. Vindication of his Conduct, especially with regard to the Charge of Lightness and to the Case of the Grievous Offender.

12. *For our rejoicing is this*] Better, *For our* **glorying** *is this.* This expressive word (vii. 4, 14, viii. 24, xi. 10, 17), with its cognate substantive (i. 14, v. 12, ix. 3) and verb (20 times) is one of the keywords of this Epistle, in which the triplet, and especially the verb, occurs more often than in all the rest of the N.T. Outside the Pauline Epistles it is rare. The A.V. is capricious in rendering; here and 1 Cor. xv. 31 and 1 Thes. ii. 19, 'rejoicing'; vii. 4, 'glorying'; vii. 14, viii. 24, xi. 10, 17, 'boasting.' 'Rejoicing' is wrong, and 'boast' is wanted for another verb (Jas iii. 5); therefore 'glorying' is to be preferred.

The 'For' closely connects this opening section with the preceding thanksgiving. 'I feel sure of your intercessions, *for* my conscience tells me that I have done nothing to forfeit them.'

in simplicity and godly sincerity] Rather, *in* **holiness** *and* **Godgiven** *sincerity*; literally, 'sincerity of God,' *i.e.* which has its source in God. 'Simplicity' comes from another word, differing in only two letters (ἁπλότητι, ἁγιότητι), which occurs viii. 2, ix. 11, 13, xi. 3, but is probably not

but by the grace of God, we have had our conversation
13 in the world, and more abundantly to you-wards. For
we write none other *things* unto you, than what you read

right here. By 'sincerity' is meant freedom from deceit and fraud, purity of intention. The Greek word occurs again ii. 17 and 1 Cor. v. 8, but nowhere else in N.T. Its derivation is a puzzle. The word for 'holiness' occurs Heb. xii. 10; 2 Mac. xv. 2.

not with fleshly wisdom, but by the grace of God] The Greek preposition remains unchanged, and should not be changed in translation; *in holiness*, **in** *fleshly wisdom*, **in** *the grace of God*, *in the world.* 'Fleshly wisdom' is the very opposite of 'Godgiven sincerity'; it is unscrupulous human cleverness. There was plenty of it in Corinth, in philosophy, in politics, and in trade. The Apostle himself had suffered from it grievously. But he had never thought it right to 'fight the devil with his own weapons' or allow his good to be evil spoken of (Rom. xiv. 16).

we have had our conversation] 'Conversation' here means manner of life, a sense which has unfortunately gone out of use, and the Revisers have dropped the word, as misleading, both here and Eph. ii. 3, where the same verb occurs, and also in other passages where a cognate substantive is used (Gal. i. 13; Eph. iv. 22; &c.), and where quite different Greek words are found (Phil. i. 27, iii. 20; Heb. xiii. 5). 'Have had' is the wrong tense; say rather, *we* **behaved ourselves** *in the world.* See Deissmann, *Bible Studies*, pp. 88, 194.

more abundantly to you-wards] Because of the perils of the situation. Holiness and sincerity, with reliance upon God's grace rather than upon worldly craft, were specially necessary in dealing with such a Church. Moreover he had been there a long time, and they had had more abundant opportunity of observing him.

13. *For we write none other* things] The 'for' comes in thus: 'Do not say, Ah, but your letters are not sincere, *for* I write nothing that is inconsistent with what you can read in my other letters, or with your experience of my life and conduct.' The present tense, 'we write,' certainly does not refer to the present letter exclusively, and perhaps does not include it. He is appealing to what the Corinthians *already* know about him. 'My letters are consistent with one another and with my behaviour, as you have known it in the past, and (I hope) as you will know it to the end.' We know that the Corinthians had previously received two letters from him, the lost letter (1 Cor. v. 9) and 1 Corinthians. Very probably they had received a third letter, very severe in tone, now lost, or preserved in part in x.—xiii. (see on *v.* 23, ii. 3, 9). So they had enough of his written words to judge him by. The A.V. has 'even' in the wrong place. All MSS. have *or* **even** *acknowledge*, except a few which by accident omit some of the words. Some authorities have 'even *to the end*': but here the 'even' is an insertion. There is in the Greek a play upon words, which is no doubt deliberate, between 'read' and 'acknowledge' (ἀναγινώσκετε, ἐπιγινώσκετε), which cannot be reproduced in English. Comp. iii. 2, iv. 8, vi. 10, vii. 10, x. 6, 12.

or acknowledge; and I trust you shall acknowledge even to the end; as also you have acknowledged us in part, that 14
we are your rejoicing, even as ye also *are* ours in the day of the Lord Jesus.

The word rendered 'read' might in classical Greek mean 'recognize, admit'; and it has been proposed to go back to that meaning here: 'we write none other things unto you than what ye *recognize* or even acknowledge,' or (imitating the play on words) 'than those things to which ye *assent* and even *consent*.' And it is proposed to give a similar rendering to the same verb in iii. 2. But this verb occurs over thirty times in the N.T., and seems always to mean 'read' (Eph. iii. 4; Col. iv. 16; 1 Thes. v. 27; &c.). In this Epistle it must mean 'read' iii. 15, and almost certainly iii. 2. It is rash to abandon the Biblical meaning of the word in this passage, because an older meaning seems to make better sense. The Biblical meaning makes good sense; indeed the use of the word in connexion with the recipients of a letter, in contrast to the writer, seems to be decisive.

I trust you shall acknowledge even to the end] Better, *I* hope *you* will *acknowledge to the end*. 'Trust' is wanted for another Greek word (*v.* 9, x. 7; Phil. ii. 24; Lk. xviii. 9; &c.). The context shows that here, as in 1 Cor. i. 8, 'to the end' means to the end of the world. Among the first Christians the expectation of Christ's speedy return was so vivid, that the difference between 'till I die' and 'until the day of the Lord Jesus' was not great. It was believed that many would live to see 'that day.'

14. *as also you have acknowledged us in part, that we are your rejoicing*] The Greek aorist had better be preserved; *ye acknowledged us*: and we must again substitute 'glorying' for 'rejoicing' (*v.* 12). But here 'glorying' means what is gloried in, rather than the act of glorying: 'we are what you take pride in.' 'In part' means that some remained prejudiced against him, even when the rest were completely won over; comp. Rom. xi. 25, xv. 15, 24. It would be possible to translate, 'ye acknowledged us in part, *because* we are your glorying'; but this is less probable. There are many passages in the N.T. in which both 'that' and 'because' make good sense, and in which the Greek may mean either; Lk. i. 45, ii. 11, iv. 36, vii. 39, ix. 22, x. 21, xi. 38, xxii. 70; 1 Jn ii. 12—14; &c. *In the day of* our *Lord Jesus* may be taken either with the whole sentence or with the last clause only.

15—24. The rest of the chapter is taken up with a defence of himself against a charge of 'lightness,' *i.e.* of not caring for the Corinthians or for his engagements to them. That he is defending himself against a charge of *faithlessness*, in having promised to visit them without fulfilling the promise, is perhaps not correct. He tells them here that at the very time when they were suspecting him of neglecting them and treating them lightly, he was *intending* to pay them a double visit. There is nothing to show that he had *promised* two visits, or that, until they read this letter, the Corinthians had ever heard of this project of

15 And in this confidence I was minded to come unto
16 you before, that you might have a second benefit; and
to pass by you into Macedonia, and to come again out
of Macedonia unto you, and of you to be brought on
17 *my* way toward Judea. When I therefore was thus minded,
did I use lightness? or *the things* that I purpose, do I

paying two visits, although they had heard of his purpose of paying them one.

15. *And in this confidence*] In *v.* 13 he said 'hope.' He now uses a stronger word, of late origin in Greek and used by no one else in the N.T. (iii. 4, viii. 22, x. 2; Eph. iii. 12; Phil. iii. 4). It is akin to the 'trust' of *v.* 9, x. 7; &c.

I was minded] Or, *I was* wishing (Acts xxv. 22, xxviii. 18; Philem. 13). He does not say, 'I promised.'

to come unto you before] Before going to Macedonia, where he is when he writes this letter.

that you might have a second benefit] The first was to be on his way to Macedonia, the second on his way back. It is possible that for 'benefit' or 'grace' (margin) we ought to substitute 'joy.' In Greek the difference is of one letter only (χάριν, χαράν), and the two words are akin and are sometimes confused: comp. 3 Jn 4. An apostolic visit would confer grace (Rom. i. 11, xv. 29) and produce joy (Phil. i. 25). It causes confusion to take into account the first long visit, during which S. Paul founded the Corinthian Church, or the second short visit, in which ἐν λύπῃ (ii. 1) he spake sharply about some of the disorders. This second visit may be treated as certain (Lightfoot, *Biblical Essays*, p. 274); but it is not alluded to here. The Apostle's language is simple and intelligible, if we interpret it of the proposed double visit to Corinth, before and after the visit to Macedonia. For other instances in which he tells his readers of intended visits which he has not been able to carry out comp. 1 Thes. ii. 18; Rom. i. 13, xv. 22: see also Acts xvi. 6.

16. *to pass by you*] This would naturally suggest pass by *without visiting*, which is quite wrong: the Greek is '*through* you to pass into Macedonia,' *i.e.* to visit you on my way to Macedonia.

to come again out of Macedonia unto you] Better, *again* from *Macedonia to come unto you* (R.V.).

of you to be brought on my way toward Judea] Or, by *you to be* set forward *on my way* into *Judaea*. The verb does not necessarily imply escorting (Acts xx. 38, xxi. 5): to be sent on with good wishes, and perhaps supplies, is all that it need mean: comp. 1 Cor. xvi. 6, 11; Rom. xv. 24.

17. 'As this, then, was my wish, did I *at all* exhibit *the* lightness (with which you charge me)?' But the article may be generic, and in that case be omitted (A.V., R.V.). The word meaning 'levity' or 'fickleness,' like 'confidence' (*v.* 15), is late Greek.

according to the flesh] according to the unprincipled motives of a

purpose according to the flesh, that with me there should be yea yea, and nay nay? But *as* God *is* true, our word 18

worldly man, which have no unity, no seriousness, and so are ever shifting; and not according to the guidance of conscience and the Holy Spirit: x. 3; Gal. v. 16.

that with me there should be yea yea, and nay nay] Literally, the *yea yea, and* the *nay nay;* and the article again may mean 'that with which you charge me.' In the latter case it corresponds to our inverted commas; comp. Gal. iv. 25; Eph. iv. 9. The repetition is for emphasis, as in 'Verily, verily'; and the meaning possibly is that, in his 'lightness' of character, what he says cannot be depended upon. There may be an allusion to passages in his *letters*. In 1 Cor. xvi. 5—8 he had promised to come to them. In *the second lost letter*, which seems to have been written between our First and Second Epistles, he may have said something different: see notes on ii. 3 and vii. 8.

Some commentators, both ancient and modern, interpret 'the yea yea' and 'the nay nay' very differently. They take it to mean, 'that out of mere human pride and self-will, when I decide to do a thing, I do it, and, when I decide not to do a thing, I refuse to do it, without considering what God's will may be in the matter.' But, even if the Greek can mean this, it does not fit the context. He was not charged with obstinacy, but with want of steadfastness. And there is nothing to suggest the supposed opposition between his will and God's will: the whole of that is imported. The meaning is, 'Do you think that I form my plans like a man of the world, and say Yes, when I mean No'; or, 'and say first Yes, and then No?' 'Do I follow my own whims, that there should be in my life a perpetual variation,—a decision to-day, an alteration to-morrow, refusal following on consent?'

18. *God* is *true*] Rather, *God is* faithful, as the same words are rendered 1 Cor. i. 9, x. 13: comp. 1 Thes. v. 24; 2 Thes. iii. 3. 'True' comes from Wiclif. Neither he, following the Vulgate, nor Tyndale, nor Cranmer, takes the words as an adjuration, '*as* God is faithful' (A.V., R.V.). Rom. xiv. 11 is quoted in support of this; but there we have a known form of adjuration, which this is not. It is safer to take this as a simple asseveration. 'But (whatever you may think of me) God is faithful, in that our word toward you *is* not yea and nay.' The 'was' of the A.V. comes from a corrupt reading. 'Our word,' as *v.* 19 shows, is not the Apostle's speech generally but the message of the Gospel. Hence he quite naturally returns from the singular (*vv.* 15—17) to the plural. 'Our doctrine is plain enough. The faithfulness of God is reflected in it, and you can find no inconsistency there. Then, if we have been faithful in the greater things, why do you distrust me in the less?' He says 'is,' not 'was,' because the doctrine is still before them; they all know what he taught month after month. There is perhaps the further thought, 'And this is more than my Judaizing opponents can say. They accuse me of inconstancy, but by their teaching they make God to be *not* faithful. God has promised salvation to all. They say, Yea, to the Jews; to the Gentiles, Nay.'

19 toward you was not yea and nay. For the Son of God, Jesus Christ, who was preached among you by us, *even* by me and Silvanus and Timotheus, was not yea and nay,

19—22. Closely connected with what precedes, extending and confirming the argument.

19. *For the Son of God*] The position of 'for' in the Greek throws great emphasis on to 'God.' *For* God's *Son*. 'There was no inconsistency in our doctrine, for what we preached was One in whom inconsistency is impossible.' It is perhaps in order to show "the impossibility of His connexion with any littleness or levity" (Stanley) that he gives the full title, 'the Son of *God*, Jesus Christ.'

by us] Here, and *v.* 20, and ii. 14, **through** *us* as instruments; just as it is '*through* the prophets' that God speaks to His people (Mt. i. 22, ii. 5, 15, 17, 23, iii. 3, &c.). Comp. 1 Cor. iii. 5.

by me and Silvanus and Timotheus] He mentions his fellow-missionaries, because this strengthens the argument: not only was his own teaching consistent with itself, but the teaching of all three was harmonious. It was one and the same Christ that was preached always by all.

There is not much doubt that the Silvanus of the Pauline Epistles (1 Thes. i. 1; 2 Thes. i. 1) is the Silvanus of 1 Pet. v. 12 and the Silas of the Acts (xv. 22, 27, 32 [not 34], 40, xvi. 19—29, xvii. 4—15, xviii. 5). As in the case of Saul and Paul, the relation of the name Silas to the name Silvanus is doubtful. Abbreviated names often ended in -as, as Zenas, Hermas, Epaphras, Nymphas. But the common abbreviation of Silvanus would be Silvas (Joseph. *Bel. Jud.* VII. viii. 1); and, if Silas be the original name, the common enlargement of that would be Silanus. This, however, is not conclusive, for experience proves that great freedom exists as to the modification of names. Silas may be the Aramaic Sili with a Greek termination. Silas was a Roman citizen (Acts xvi. 37), and it may have been as such, and in connexion with the Roman family of the Silvani, that he got the name of Silvanus. A Silvanus may have manumitted Silas or one of his forefathers. If this conjecture is correct, neither name is derived from the other, but the resemblance is accidental. See Bigg, *St Peter and St Jude*, pp. 84, 85. We know nothing more of Silas or Silvanus after his working at Corinth with Paul and Timothy, except that he was the bearer or draughtsman of 1 Peter (v. 12). It is at Corinth that we lose sight of him (Acts xviii. 5). The agreement of Acts xviii. 5 with the mention of Silvanus and Timothy here is an undesigned coincidence which confirms both writings. The identification of Silvanus with Luke may be safely rejected. See Lightfoot in the article 'Acts' in *Dict. of the Bible*, 2nd ed.

Timotheus] The A.V. is inconsistent in dealing with this name, giving sometimes the Greek form (Acts xvi. 1, xvii. 14, 15, xviii. 5, xix. 22, xx. 4; Rom. xvi. 21; &c.), and sometimes the English (1 Tim. i. 2, 18, vi. 20; 2 Tim. i. 2; Philem. 1; Heb. xiii. 23). Here it has 'Timothy' (*v.* 1) and 'Timotheus' in the same chapter. It is best to

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but in him was yea. For all the promises of God in him 20
are yea, and in him Amen, unto the glory of God by
us. Now he which stablisheth us with you in Christ, and 21

have 'Timothy' in all places. But note that 'Timotheus' is a word of four syllables: one often hears it read as if the 'eu' was a diphthong.

was not yea and nay, but in him was yea] The 'was' is inaccurate in the second place and not quite adequate in the first. 'The Christ whom we preached did not *prove to be* yea and nay, but in Him yea *has come to be*.' He did not become, did not show Himself to be, one who said both Yes and No to the promises of God, but in Him the fulfilment of them has come to pass. The change made in the ed. of 1611 from 'Yea' (with a capital) to 'yea' perhaps was meant to indicate that in the one case the Yea is identified with Christ, in the other is an attribute found in Him.

20. *For all the promises of God in him* are *yea*] Rather, *For* how many soever be *the promises of God, in Him* is the *yea* (R.V.): or possibly, *in Him is* their *yea*. Numerous as they have been, He has been the fulfiller of all, not only of those which affect the Jews. 'Promise,' both substantive and verb, is used in the N.T. in two main senses; (1) the promises of the O.T. which are fulfilled by the Gospel (Acts xiii. 32, xxvi. 6; Rom. iv. 13—20, ix. 4, &c.); and (2) the promises made by Christ (Gal. iii. 14; Eph. i. 13). 'Promise' is one of the words which links the disputed passage, vi. 14—vii. 1, to the rest of the letter (vii. 1).

and in him Amen] With this reading and rendering it is possible to identify 'the yea' with 'the Amen,' making the latter a mere repetition of the former, like 'Abba. Father.' In that case we might compare Rev. iii. 14, where Christ is called the Amen, and Is. lxv. 16, where God is the God of the Amen. But this is probably not right. The true reading gives, wherefore also through *Him* is the *Amen* (R.V.), *i.e.* the Amen in public worship (1 Cor. xiv. 16; Deut. xxvii. 15 ff.; Neh. v. 13, viii. 6; Ps. xli. 14). The Corinthians by uttering the Amen in the public services had given their assent to this preaching of Christ; it was through His fulfilment of the promises that their Amen came to be uttered. Or perhaps better, the Yea refers to Christ's promise, the Amen to the response of the disciple: comp. Rev. xxii. 20.

unto the glory of God by us] Better, through *us*; we were *instruments*. The 'us' probably does not include the Corinthians, but means 'through us preachers.' This then is the sequence which is indicated: God made promises; Christ fulfilled them all; the Apostles preached Him as the fulfilment; the Corinthians said Amen to this; God was glorified (viii. 19) through this effectual preaching.

21, 22. *Now he which stablisheth us with you in Christ, and hath anointed us*, is *God; who hath also sealed us*] The 'us' may be the same throughout,—'us Apostles, us teachers.' The 'with you' need not be carried on to the clauses which follow. Teachers and taught alike are 'confirmed *unto* Christ' by God, and in this he eagerly couples the Corinthians with himself; but the anointing and sealing

22 hath anointed us, *is* God; who hath also sealed us, and given the earnest of the Spirit in our hearts.

may here refer to those who are set apart for a special office. No doubt there is a sense in which all Christians are anointed and sealed; but that perhaps is not what is meant here. The change of tense from 'stablisheth' to 'anointed' and 'sealed' points to a distinction, and the aorists *may* refer to the definite occasion when the ministers were *consecrated* for their work. This is not a case in which the Greek aorist should be rendered by the English perfect: omit 'hath' in both cases, and for 'given' read 'gave.' In Lk. iv. 18 and Acts x. 38 we have anointing used of Christ being sent as the Preacher of the good tidings. And there may be a special choice of words here; 'who confirmeth us unto Christ and made us Christs (anointed ones).' The anointing is with the Holy Spirit: comp. the anointing of Elisha (1 Kings xix. 16), who receives the spirit of Elijah (2 Kings ii. 9, 15).

If 'with you' be carried on, and 'anointed' and 'sealed' be understood of the whole body of believers, the change of tense may mean that those whom God *once for all* consecrated and made His own, these He ever stablisheth. The closely parallel passages, Eph. i. 13, iv. 30, favour the application of 'sealed' to all Christians.

'Who also sealed us' is not a mere change of metaphor; it continues and extends what has just been stated, as is shown by the 'also.' Seals have had an enormous use in the East, and without a seal no document was valid. This may be part of the meaning here; God stamped us as a *guarantee of genuineness*. But the middle voice introduces another idea; He stamped us as being *His own property*, sealed us for Himself. The proximity of 'stablisheth' and 'earnest' suggests the further thought of the *confirmation of a bargain*: He confirms us along with you unto Christ, inasmuch as He put His seal upon us. See Deissmann, *Bible Studies*, pp. 108, 109.

the earnest of the Spirit] The expression occurs again v. 5, and the remarkable word 'earnest' (ἀρραβών, Lat. *arrhabo* and *arrha*, Scotch '*arles*') is found also in Eph. i. 14, 'the earnest of our inheritance.' It is said to be of Phoenician origin. It is more than a pledge (*pignus*); it is a part of what is to be handed over, which is delivered at once, as a guarantee that the main portion will follow. It is an instalment paid in advance, *e.g.* a coin from a large sum, a turf from an estate, a tile from a house. In commercial Corinth such a metaphor would be readily understood. Legal words are rather common in this letter; comp. 'punishment' and 'sufficient' (ii. 6), 'ratify' (ii. 8), 'clearing of yourselves' and 'the matter' (vii. 11), 'did the wrong' and 'suffered the wrong' (vii. 12), 'avenge' (x. 6). The genitive is one of apposition: it is the Spirit that is the earnest of what is hereafter to be given in full, viz. possession by Christ, eternal life, or, as he expresses it in v. 1—5, the being clothed upon with the 'building from God, not made with hands, and eternal.' God confirms His ministers, and with them those to whom they minister, unto Christ; and as a security that they will become Christ's fully and for ever, He gave the Spirit.

23. It was not out of levity or carelessness that he did not visit

Moreover I call God for a record upon my soul, that to 23
spare you I came not as yet unto Corinth. Not for that we 24
have dominion over your faith, but are helpers of your joy:

Corinth; it was because he wished to spare them. Had he come, he must have used great severity ('with a rod,' 1 Cor. iv. 21); and this he did not wish to do. He naturally falls into the singular in making this personal declaration, which he confirms with an oath. **But** *I call God for a* **witness** *upon my soul.* 'I' is emphatic; 'God is faithful (*v.* 18) and it is God who confirms us, and *I* call Him as witness.' 'Upon my soul' belongs to 'call'; 'I invoke upon my soul God as a witness.' This does not mean '*against* my soul, upon which will come the penalty if I lie.' He appeals to God, who searcheth the heart, to investigate his soul, and see whether he is not true in what he says. As the middle voice shows, God is invoked as a witness who is sure to help, as an ally (Antipho, 114, 32; Plato, *Laws* 664 c). Comp. the frequent appealing to Caesar, &c. (Acts xxv. 11, xxvi. 32, xxviii. 19). 'As my life shall answer for it' is as incorrect as 'against my soul.'

I came not as yet] Rather, *I came* **no more** (v. 16; Gal. iii. 25, iv. 7; Eph. ii. 19; Philem. 16; &c.), *i.e.* after his former visits. After the long stay, during which he had founded the Church, he had paid a short and painful visit to them. This short visit probably took place before he wrote the lost letter mentioned in ii. 3, 9 and vii. 8, *part* of which letter we seem to have in x.—xiii., where the visit is several times alluded to (xii. 14, 21, xiii. 1, 2). This visit is not alluded to in 1 Corinthians, because, when that was written, the visit had not taken place. The hypothesis that x.—xiii. is *part of the lost letter* is confirmed by this verse. In xiii. 2 he says, 'If I come again, I will not spare.' Here he says, 'To spare you I came no more to Corinth.' The latter looks like a clear reference to the former. We have similar correspondences between xiii. 10 and ii. 3, and between x. 6 and ii. 9. See Kennedy, *Second and Third Corinthians*, pp. 79 ff. Chrysostom makes this verse refer to xii. 21, which would suit the hypothesis equally well, though the correspondence is less close; but he does not note the awkwardness of xii. 21 coming *after* this passage *in the same letter.*

24. Added by way of caution, to avoid giving a handle to his accusers. 'When I speak of sparing you, do not think that I claim to domineer over your faith; not even an Apostle has authority to do that. On the contrary, I want you to have joy in what you believe; and, if I had come to you at that painful crisis, I could not have helped you to joy. That is what I mean by sparing you.' Comp. iii. 5.

we have dominion] More accurately, *we have* **lordship**. Having made his personal protestation, he returns to the first person *plural.* By 'helpers' he does not mean cooperating with *God* in promoting their joy, but helping *them* to have joy in believing: helpers with them, not lords over them.

by faith ye stand] 'Faith' has the article, and perhaps we ought to translate, *by* your *faith ye stand*, or in your *faith ye stand.* 'Faith' is placed first with emphasis: precisely in that. The meaning is

2 for by faith ye stand. But I determined this with myself,
2 that *I* would not come again to you in heaviness. For if I
make you sorry, who is he then that maketh me glad, but
3 *the same* which is made sorry by me? And I wrote this

determined by the context. The Apostle is not making the comprehensive general statement that it is in faith that salvation must be found. He is merely saying that, so far as their faith is concerned, the Corinthians are in a sound position. He is not anxious about them with regard to that; and he is glad to praise what he can. See notes on xiii. 5.

Chap. II. The Vindication continued.

The division of chapters is unfortunate. There is the closest connexion with the two preceding verses. The first chapter should have ended at *v.* 22, or still better at *v.* 14. From i. 15 to ii. 4 the subject of the charge of lightness continues unbroken.

1. He has just said that it was for their sakes that he gave up his visit to Corinth. He now adds that it was also for his own sake. **For** *I determined* (1 Cor. ii. 2, v. 3; Tit. iii. 12) **for** *myself this*. 'For myself' means 'in my own interest,' *dat. commodi*. The 'this' anticipates what is coming; Rom. xiv. 13; 1 Pet. ii. 19; 2 Pet. iii. 8.

that I *would not come again to you in heaviness*] Better, *not* **again in sorrow to** *come to you*. The word rendered 'heaviness' is rendered 'sorrow' *v.* 3, ii. 7, vii. 10; Phil. ii. 27; &c., and should be so rendered here and Rom. ix. 2. Four different Greek words are translated 'sorrow' in the A.V. Comp. Lk. xxii. 45; 1 Tim. vi. 10; Rev. xviii. 7; Mt. xxiv. 8. The Greek text is confused as to the order of the words, but in the best authorities 'again in sorrow are kept close together in an emphatic position. And this is the point. He had had to come in pain and grief once, and he did not wish to do so again. If he had come on his way to Macedonia, there would have been a second sorrowful visit. This plainly implies that there had been one sorrowful visit; and, as this cannot have been the first visit of all, when he brought the Gospel to Corinth, there must have been a second visit. See on i. 15. This view is confirmed xii. 14, xiii. 1, where he speaks of the *coming* visit as the *third*. 'In sorrow' or 'with sorrow' (R.V.) is not to be rigidly confined either to the sorrow which the Apostle would have felt, or to that which he would have had to inflict. What follows shows that both are included; and indeed each involved the other.

2. *who is he then*] Or, *who then is he?* The 'then' makes the question emphatic, implying that there would, in such a case, be painful incongruity: comp. *v.* 16; Mk x. 26; Lk. xviii. 26.

the same *which is made sorry*] There is no 'the same' in the Greek, but simply **he that** *is made sorry*. The singular, which is necessary to balance 'he that maketh glad,' sums up the Corinthian Church as if it were one person. There is as yet no direct reference to the one special offender. Had the Apostle meant him in particular, the wording must have been very different. Here 'you'='he that maketh me glad'='he

same unto you, lest, when I came, I should have sorrow from *them of* whom I ought to rejoice; having confidence

that is made sorry.' 'By me' is literally 'from me, out of me,' the sorrow being regarded as passing out from his heart to theirs.

3. *I wrote this same unto you*] Rather, *I wrote this* very thing: 'unto you' is probably an interpolation. The interpretation of this statement is important; but unfortunately there are several uncertainties. The Greek for 'this very thing' *may* mean 'for this very reason': see Bigg on 2 Pet. i. 5; Winer, p. 178; Blass, § 49. But this is not so simple and natural as 'this very thing': comp. vii. 11; and, if he had meant 'for this very reason,' S. Paul would perhaps have expressed himself as in Rom. ix. 17, xiii. 6. Adopting the latter rendering, therefore, then what does 'this very thing' mean? (1) It may refer back to the 'this' of *v.* 1, his decision not to come in sorrow a second time. Or (2) it may refer to the severe rebukes which he had been obliged to send; and with this view what follows in *v.* 4 is in harmony. *In neither case can the reference be to 1 Corinthians*; for (i) in 1 Cor. xvi. 5—7 there is no hint that S. Paul ever had any other plan than the one there sketched; and (ii) the language here used in *vv.* 3, 4 would be extravagant if applied to 1 Corinthians, which can hardly be said to have been written 'out of much affliction and anguish of heart...with many tears.' There is yet another possibility. (3) The aorist, 'I wrote,' may be the epistolary aorist, and may refer to the *present letter*. In the N.T. 'I sent' is used in this manner (Acts xxiii. 30; Phil. ii. 28; Philem. 11; and perhaps 2 Cor. viii. 18); but there is no *clear* instance of 'I wrote' as an epistolary aorist. In the N.T. 'I wrote' refers either to a former letter (1 Cor. v. 9; 2 Cor. vii. 12; 3 Jn 9); or to a whole letter just finished (Rom. xv. 15; Gal. vi. 11; Philem. 19, 21; 1 Pet. v. 12), marking the point perhaps at which the Apostle takes the pen from the scribe and writes himself; or to a passage in the letter just written (1 Cor. ix. 15; 1 Jn ii. 21, 26). But some of these, with 1 Cor. v. 11, are perhaps epistolary aorists. Here (*vv.* 3, 4, 9) the reference is almost certainly to a former letter; and, as this cannot well be 1 Corinthians, we are once more (see on i. 23) directed to the hypothesis of a *second lost letter*, between 1 and 2 Corinthians, the first lost letter being that of 1 Cor. v. 9. This hypothesis may stand independently of the hypothesis that x.—xiii. is part of this second lost letter. But we seem to have here, as in i. 23, confirmation of the theory that x.—xiii. *is* part of this lost letter. In xiii. 10 he says, 'I write these things while absent, that I may not when present deal sharply.' Here he says, 'I wrote this very thing, that when I came I might not have sorrow,' which looks like a reference to xiii. 10. At first he says 'I write.' In referring to this in a subsequent letter he says 'I wrote.' In the painful letter he speaks of 'dealing sharply.' In this subsequent conciliatory letter he speaks of 'having sorrow.' All this is thoroughly in keeping. Comp. the correspondence between *v.* 9 and x. 6.

from them of *whom I ought to rejoice*] More exactly, *from them* from

4 in you all, that my joy is *the joy* of you all. For out of much affliction and anguish of heart I wrote unto you with many tears; not that you should be grieved, but that ye might know the love which I have more abundantly unto you.

whom I ought to rejoice, i.e. from whose hands I ought to receive joy as being my children (xii. 14; 1 Cor. iv. 14, 15): comp. 'wisdom is justified at the hands of all her children' (Lk. vii. 35).

I ought to rejoice] Or, *I ought to* have been rejoicing. 'Ought' is imperfect, of what should have been the case at that time.

having confidence in you all] *i.e.* 'I wrote, because I reposed trust *on* you all.' In his affectionate outburst he does not care to remember that there may still be some who have not been won over: he "believes all things and hopes all things" (1 Cor. xiii. 7).

4. *but that ye might know the love*] His severe letter had no doubt been by some called cruel. But had he not loved them so much, he would either have done nothing, thus leaving them in their perilous errors, or not have shrunk from coming and inflicting punishment. Comp. Acts xx. 19.

5—11. He now vindicates himself with regard to the case of the grievous offender. It used to be assumed that this referred to the incestuous person whom the Apostle sentenced to excommunication, 1 Cor. v. 1—8; and this passage fits that one very well in many respects. But there are serious difficulties, and they seem to be fatal. (1) It is almost incredible that S. Paul would speak of so heinous an offence as that of 1 Cor. v. 1 in the gentle way in which he speaks here. This is strongly urged by Tertullian (*De Pudic.* xiii.), and it is hard to find an answer. (2) Its heinousness was even greater than appears from 1 Cor. v. 1 if this passage refers to it. For vii. 12 refers to the same case as this passage; and, if this and 1 Cor. v. 1 refer to the same case, then the incestuous man married his father's wife *while his father was still living*; for the man "that suffered the wrong" done by the wrong-doer can hardly be anyone but the lawful husband of the woman. Could S. Paul write as he does here of such an offender as that? (3) Would he speak of such a sin from the point of view of injuring an individual? In 1 Cor. v. it is the pollution of the whole Church which appals him. For these reasons the supposed reference of this passage to the incestuous person, time-honoured and attractive as it is, must be abandoned, and both this and vii. 8—12 must be interpreted of an offender about whom we know no more than is hinted at in this Epistle (see A. Robertson in Hastings' *DB.* i. p. 493, and Sanday in Cheyne's *Enc. Bib.* i. 902). He was either a ringleader in the revolt against S. Paul's authority; and in that case "he that suffered the wrong" may be either the Apostle or (less probably) Timothy. Or he was the one in the wrong in some outrageous quarrel, about which we are told nothing. Everything is uncertain, except that in *some* particulars this passage fits the incestuous person very badly, and that the case is treated with the utmost gentleness and reserve. No names or

But if any have caused grief, he hath not grieved me, but 5
in part: that I may not overcharge you all. Sufficient to 6

unnecessary particulars are given; and hence our perplexity. S. Paul says just enough to make the Corinthians understand, and then leaves 'the matter' (vii. 11).

5. *But if any have caused grief, he hath not grieved me*] The repetition of 'sorrow' and 'make sorry' in these verses must be maintained, as of 'affliction' and 'comfort' in i. 4—8; therefore, *But if any hath caused* SORROW, *he hath caused* SORROW.... The 'if' is a gentle way of putting it: it does not imply that there is real doubt: comp. *v.* 10, vii. 14, x. 7. As regards the construction of what follows there is much difference of opinion, but (1) the rendering of the A.V., which is that of Tertullian and Luther, can scarcely be right; *he hath not grieved me, but in part: that I may not overcharge you all.* The word for 'but' (comp. Mk x. 40) and the expression for 'in part' (see on i. 14), which means 'some out of many,' are conclusive against it. Moreover the Apostle does not urge that he personally has been hurt, whether partly or wholly. It is for him not a personal matter at all. (2) *He hath caused sorrow, not to me, but partly* (*that I may not press too heavily on all*) *to you.* This is better. It gives the right meaning to 'but,' and makes 'in part' qualify, not the Apostle, but the Corinthians. But it divides the sentence awkwardly, and spoils the antithesis between 'me' and 'all of you,' which is strongly marked by the position of the pronouns. (3) *Has he not caused sorrow to me? nevertheless for a time* (*that I may not press too heavily on you all*) *sufficient to such a one, &c.* This is most perverse ingenuity; and the objections to it need not be pointed out. (4) *He hath caused sorrow, not to me, but in part* (*that I press not too heavily*) *to you all* (R.V.). This is almost certainly right. The offender has not so much pained the Apostle, as he has practically (not to be too severe) pained all of the Corinthians. S. Paul sets himself out of the field altogether: it is a question between the offender and the Corinthian Church. But the Apostle will not say absolutely that every member of it has been pained, and he inserts the 'in part' to cover the section which had not been pained. 'In part' does not mean that all of them had been pained *to some extent*, but that *practically* all have been pained. The accusative to be understood after 'press not too heavily on' is not 'you,' but 'him,' the offender, who is not mentioned out of delicacy.

6. *Sufficient to such* a man is *this punishment*] This does not mean that this is a sufficient punishment, but that this punishment is for such a one a sufficient thing: it satisfies the requirements. It may possibly have the idea of legal satisfaction (see on i. 22); *verbum forense* (Bengel). The readers would know who 'such a one' was, as they did in the case of the incestuous person (1 Cor. v. 5); and they would also know what the punishment in this case had been. Whether a formal sentence had been pronounced or not, it is evident that the majority had treated him as a guilty person. The word for 'punishment' is not that of Mt. xxv. 46 and 1 Jn iv. 18; nor that of Heb. x. 29; nor that of 1 Pet. ii. 14; nor that of 2 Pet. ii. 9; nor that of 2 Thes. i. 9 and Jude 7. It occurs

such *a man is* this punishment, which *was inflicted* of many.
7 So that contrariwise ye *ought* rather to forgive *him*, and
comfort *him*, lest perhaps such a one should be swallowed
8 up with overmuch sorrow. Wherefore I beseech you that

nowhere else in the N.T., and only once (Wisd. iii. 10) in the Septuagint. See on x. 6. In classical Greek it commonly means 'citizenship.' The connecting link between these two widely different meanings is the idea of 'assessment.' The citizen has the rights of which he is thought worthy; the offender has the penalty of which he is thought worthy.

The use of 'such a one' both here and 1 Cor. v. 5 is no evidence that the same person is meant in both places. In xii. 2 S. Paul uses it of himself. Comp. x. 11; Gal. vi. 1; and 'such' in the plural 1 Cor. vii. 28; 2 Cor. xi. 13; Rom. xvi. 18.

inflicted *of many*] The Greek is more definite; **by the majority** (see on *v.* 16, and comp. the similar error iv. 15 and Phil. i. 14). This might mean that not all were *present* when sentence was pronounced. It more probably means that, whether formal censure had been passed on him or not, a minority had dissented from the decision respecting the punishment of the offender. But in which direction? Did they regard the punishment as too severe, or as insufficient? It is commonly assumed that this minority thought the punishment too harsh for one whom they did not regard as a serious offender; and that perhaps some of S. Paul's opponents openly sympathized with the censured man. But the context rather implies that the minority were devoted adherents of the Apostle, who protested against the penalty inflicted by the majority as *inadequate*. S. Paul does not condemn or reproach this minority for abetting or condoning rebellion. He merely tells them that the punishment inflicted by the majority *is sufficient* and that *contrariwise* they may forgive the offender. 'Contrariwise' implies that previously they had been unwilling to forgive him; not that they had previously wished him to be very leniently treated. See Kennedy, *Second and Third Corinthians*, pp. 100 ff.

7. *So that contrariwise ye* ought *rather to forgive* him] There is no 'ought,' and it need not be supplied. 'What has been done is sufficient, and no more is required; so that on the contrary it is possible to forgive him.' It is not certain that 'rather' is genuine. With 'forgive' comp. xii. 13; Lk. vii. 42, 43: it implies gracious forgiveness.

lest perhaps] Rather, *lest* **by any means**, as in 1 Cor. ix. 27 and Gal. ii. 2. The A.V. again goes wrong over this particle ix. 4 and xii. 20.

be swallowed up with overmuch sorrow] Useless guesses have been made as to what is meant; death, suicide, apostasy, despair as to the possibility of salvation. Probably nothing more definite is meant than that a continuance of punishment will do much more harm than good. The article must not be neglected; **the** *overmuch sorrow*, or **his** *overmuch sorrow* (R.V.). See on *v.* 16. With 'swallowed up' comp. **v. 4**; 1 Cor. xv. 54.

8. *confirm* your *love*] Ratify it, make it valid (Gal. iii. 15). We

you would confirm *your* love towards him. For to this end 9
also did I write, that I might know the proof of you,
whether ye be obedient in all *things*. To whom ye forgive 10
any *thing* I *forgive* also: for if I forgave any *thing*, to whom
I forgave *it*, for your sakes *forgave I it* in the person of

cannot infer from the use of this word that a formal decree had been passed about the offender. It is a natural enough metaphor to use, especially in one so fond of legal phraseology as S. Paul (see on i. 22). He leaves it to them to decide how affection is to be ratified: but it is affection and not punishment that is to be ratified. 'Love' comes as a surprise at the end of the sentence; **ratify** *towards him* **love.** Comp. Gal. vi. 1.

9. *For to this end also did I write*] Here again (see on *v.* 3) it is very unlikely that either the present letter or 1 Corinthians can be meant. It is *the second lost letter*, written between these two, that is referred to. 'To this end' anticipates 'that I might know.' The very sharp letter taken by Titus was a testing letter. Comp. vii. 12.

the proof of you] Comp. viii. 2, ix. 13, xiii. 3; Rom. v. 4; Phil. ii. 22.

in all things] With decided emphasis. It was not theirs to pick and choose, when they would obey, and when not. This is another passage in which we seem to have corroboration of the view that x.—xiii. is *part of the lost letter*. In x. 6 the Apostle says, 'Being in readiness to avenge all disobedience, when your obedience shall be fulfilled.' Here he says, 'To this end also did I write, that I might know the proof of you, whether ye are obedient in all things'; which looks like a reference to x. 6; and in vii. 15, 16 we have perhaps another reference. In this later conciliatory letter there is no longer any thought of 'avenging disobedience.' See on *v.* 3 and on i. 23 for other facts of a similar kind. The three taken together make a strong case; and the three come within a small section of the letter, i. 23—ii. 11. Had we more of the lost letter, there would probably be more of such phenomena.

10. *To whom ye forgive*] The A.V., following most earlier English versions, but without any authority from Greek texts or Latin versions, omits the important 'But.' He has proved their loyalty by their readiness to accept discipline at his command. *But*, if they now act on his suggestion and forgive, they may be sure that their forgiveness will be confirmed by his.

if I forgave any thing, *to whom I forgave* it] Rather, **also what I have forgiven, if I have forgiven anything.** Here again, as in *v.* 5, the 'if' does not express doubt as to the fact; and here, as there, the perfect tense must be retained. 'If anyone hath caused sorrow' is parallel to 'If I have forgiven anything.' The Greek might mean, 'what I have *been* forgiven, if I have *been* forgiven anything'; but this does not fit the context. The meaning is, 'I hope you will forgive him; and you may be sure that I shall do the same: indeed *I* have for your sakes forgiven him already.'

in the person of Christ] *in persona Christi* (Vulgate); **'in Christ's**

11 Christ; lest Satan should get an advantage of us: for we are
not ignorant of his devices.
12 Furthermore, when I came to Troas to *preach* Christ's
13 gospel, and a door was opened unto me of the Lord, I had

stead' (Luther). The incestuous person was to be condemned 'in the *name* of our Lord Jesus' (1 Cor. v. 4). But here the meaning may be 'in Christ's *sight*, before His face as witness'; and so, confident of His approval (Prov. viii. 30). In three places in this letter the word *must* mean 'face' (iii. 7, 13, 18); in three the meaning is doubtful (i. 11, ii. 10, iv. 6).

11. *Lest Satan should get an advantage of us*] Better, **that we be not overreached by Satan.** Comp. vii. 2, xii. 17, 18; 1 Thes. iv. 6. Here only is the verb used in the passive. The evil one, whose personality is clearly marked, would get the better of the Church, if he robbed it of any of its members. Comp. 1 Pet. v. 8.

devices] The word is almost peculiar to this Epistle; iii. 14, iv. 4, x. 5, xi. 3; Phil. iv. 7. It is not found in the O.T., and is rare in the Apocrypha. 'Ignorant of devices' in Greek gives another alliteration: see on i. 13, iii. 2, iv. 8, 15.

12—17. The passage about the great offender (*vv.* 5—11), although it follows quite naturally after *v.* 4, the connecting thought being sorrow, is nevertheless somewhat of a digression, from which the Apostle now returns. We might go direct from *v.* 4 to *v.* 12, without any break in the thought.

12. *Furthermore*] This is quite misleading. The Greek gives **But,** or perhaps **Now.** He returns, after the detail about the grievous offender, to the affliction which was so near killing him in Asia. His anxiety about the mission of Titus, and the effect of the letter which Titus took with him to Corinth, was so intense, that he could not remain waiting in Troas for his return, but went on to Macedonia to meet him all the sooner, in spite of the excellent opening for preaching which he found in Troas.

when I came to Troas] Troas would be on his way from Ephesus through Macedonia to Corinth. See Hastings' *DB.* iv. p. 814.

to preach *Christ's gospel*] Better, quite literally, **for** *the gospel of* **the** *Christ, and when a door* **stood open** *to me* **in** *the Lord.* Comp. 1 Cor. xvi. 9 and Col. iv. 3, where the same metaphor is used, and 1 Thes. i. 9 and ii. 1, where 'entering' is used in the same sense, viz. an opening for preaching the Gospel. But see Lightfoot on 1 Thes. i. 9. In Acts xiv. 27 the 'door' is opened, not to the preachers, but to the hearers. 'In the Lord' gives the sphere in which the opportunity was offered: it was not for teaching of any kind, but for preaching Christ.

13. *I had no rest in my spirit*] Literally *I* **have not got relief for** *my spirit.* As in i. 9, the perfect indicates how vividly he recalls the feelings of that trying time. It is not easy to find an English word that will represent the Greek word rendered 'rest' or 'relief' in all the places in which it occurs; vii. 5, viii. 13; 2 Thes. i. 7; Acts xxiv. 23. It signifies relaxation after tension or close confinement; while 'rest'

no rest in my spirit, because I found not Titus my brother: but taking my leave of them, I went from *thence* into Macedonia. Now thanks *be* unto God, which always causeth us

suggests cessation after toil, and for this another word is used; Mt. xi. 29, xii. 43; Lk. xi. 22; Rev. iv. 8, xiv. 11.

because I found not] This almost implies that it had been agreed that they should meet in Troas. 'My brother' probably means more than my fellow-Christian; 'my dear colleague, my beloved fellow-worker.' On this "sense of loneliness" see Lightfoot on 1 Cor. ii. 3.

taking my leave of them] The disciples in Troas are meant. Favourable as his own reception there had been, he found himself unable to do any satisfactory work, owing to his distracting anxiety about the reception of Titus and the severe letter at Corinth.

I went from thence] Literally, 'I went forth.' As in Acts xvi. 10, xx. 1, it is used of leaving Asia for Europe. But nothing more than exit from the place need be meant. The crisis at Corinth was more urgent than the opportunity at Troas. Delay about the former might be disastrous; so he goes.

14. This abrupt transition graphically, though unintentionally, reproduces the revulsion of feeling caused by the news which Titus brought from Corinth. The Apostle, at the mere mention of Macedonia, passes over the journey, the meeting, and the report brought by his emissary, and bursts out into thanksgiving for God's great mercies to him and the cause. From the context we could guess the explanation of this outburst; but it is given explicitly vii. 6, 7. It is surprising that anyone should suppose that this sudden outpouring of praise refers to the success in Troas, or to that in Macedonia (of which there is no hint), or to God's blessings generally. Along with the signal mercy granted to him in the crisis of Titus's mission to Corinth S. Paul thinks of the constant blessings which he enjoys; but it is the remembrance of that deliverance from unspeakable anxiety which inspires this thanksgiving. The connexion with *v.* 13 is close, and *vv.* 12—17 are rightly printed in the R.V. as one paragraph.

Now thanks be *unto God*] We want 'But' rather than 'Now,' to mark the contrast between the anxiety and the result. S. Paul commonly puts 'thanks' first; viii. 16, ix. 15; Rom. vi. 17, vii. 25. Here and 1 Cor. xv. 57 he writes, 'But to God be thanks.' The outburst of thanksgiving makes him forget till vii. 6 the story about the return of Titus: *interjacet nobilissima digressio* (Bengel).

which always causeth us to triumph] This is almost certainly wrong. The verb both in Col. ii. 15 and in classical Greek means 'to *lead* in triumph,' and is used of a conqueror in reference to the vanquished. It is quite true that some verbs of similar formation sometimes acquire a causative sense; *e.g.* the same word may mean either 'to be a disciple' or 'to make a disciple of' (Mt. xiii. 52, xxvii. 57, where the differences of reading illustrate this point, xxviii. 19); and the verb which means 'to be a king' is sometimes 'to make a king' (Is. vii. 6). But that does not prove that the verb used here ever has a causative sense, still less

to triumph in Christ, and maketh manifest the savour of
15 his knowledge by us in every place. For we are unto God

that it means 'make to triumph' here. It is superficial criticism to say that 'causeth us to triumph' is the only rendering which makes sense here; and perhaps it would not be exaggeration to say that the meaning which the verb has in every other known passage gives a deeper signification than the very questionable rendering of the A.V., which at first sight seems to suit the passage so well, and which has the support of some competent scholars. But it is going beyond the evidence of the passages in which the verb occurs to say that it must mean 'to triumph *over*.' It need not mean more than 'to lead in triumph'; and *which always* **leadeth us in triumph** (R.V.) is the safest rendering here; but 'at all times' might be substituted for 'always' (v. 6, vi. 10, ix. 8). In Tatian, *Oratio ad Graecos* xxii., the verb is used of people making a parade of words and thoughts which do not belong to them, like the jay with borrowed plumes; and from this it would seem as if the leading idea of the word was, or had come to be, not so much 'triumphing over' or 'leading captive,' as 'displaying' or 'exhibiting.' Those who are 'led in triumph' are so led, not to humiliate them, but to show them to the whole world as being the property and the glory of him who leads them. This meaning suits the present passage well. The Apostle and those who have worked with him have always been manifested by God to the world as being His. As a Roman general allowed his subordinate officers to ride behind his triumphal car, so God has made a pageant of His ministers as instruments of His glory. We may, if we like, go farther, and say that, before exhibiting them as His, He had taken them captive, as had been the case, in a very marked way, with S. Paul. But it is not clear that that element in the word is here very prominent. The idea of display is all that is required (comp. 1 Cor. iv. 9), and it fits on very well to 'maketh manifest' which follows. The success of his letter to the Corinthians and of his emissary Titus was a conspicuous example of God's showing to the world that the Apostle and his colleague were His ministers working for His glory.

in Christ] Like 'in the Lord' in *v.* 12, this gives the sphere in which the display takes place; Christ in them and they in Christ. It is as being Christ's that they are God's (1 Cor. iii. 23).

the savour of his knowledge] The idea of a triumphal procession continues, with the burning of incense and spices which accompanied such things. The sweet odour is the knowledge of God in Christ diffused by the Apostles and their fellows in every part of the world. It is immaterial whether we interpret '*His* knowledge,' or 'the knowledge of *Him*,' of God or of Christ. The next verse favours the latter: comp. iv. 6. God is revealed in Christ, and it is God that Christ came to reveal; so that the meaning is the same, however we interpret the pronoun.

by us] It is worth while to change this to **through** *us* (R.V.). As in i. 19, 20, the preposition indicates that they are only instruments. Throughout, everything is attributed to God. It is to Him that thanks are due. It is He who, not makes *us* to triumph, but displays us in

a sweet savour of Christ, in them that are saved, and in them that perish: to the one *we are* the savour of death unto death; and to the other the savour of life unto life. And who *is* sufficient for these *things?* For we are not as

His triumph, as instruments which *He* owns and uses in diffusing the fragrant knowledge of Himself in His Son. Note that the Apostle here begins with 'At every time, always,' and ends with 'in every place.'

15. Those who diffuse this fragrant knowledge are now themselves spoken of as being to God a sweet odour of Christ. To God they are always this, but among men there is a difference, not because the knowledge of Christ varies in sweetness and salubrity, but because some men are ready to welcome it and some not. There are those *that are* being saved, *i.e.* that are in the way of salvation (Lk. xiii. 23; Acts ii. 47; 1 Cor. i. 18), and those *that are* perishing, *i.e.* that are in the way of perdition (iv. 3; 1 Cor. i. 18; 2 Thes. ii. 10).

16. *the savour of death unto death, &c.*] Rather, a *savour* from *death unto death*...a *savour* from *life unto life*. Inaccuracy respecting the *definite article* is a common defect in the A.V. Sometimes, as here, it is inserted where there is no article in the Greek (comp. iii. 3, 15, vi. 2, xi. 13, 15; Jn iv. 27; Lk. vi. 16); very often it is ignored where it *is* in the Greek (comp. ii. 6, xii. 13; 1 Cor. ix. 5; Phil. i. 14; Rom. v. 15—19; Col. i. 19; Heb. xi. 10; Rev. vii. 13, 14; &c. &c.); sometimes it is mistranslated 'that' or 'this' (comp. iii. 17, vii. 11; Jn i. 21, 25, vi. 14, 48, 69; Acts ix. 2, xix. 9, 23, xxiv. 22). The change from 'of death' and 'of life' to 'from death' and 'from life' depends upon a difference of *reading*. The best authorities have the preposition 'from, out of' before the genitive in both cases; and this has been omitted in some texts on account of its difficulty, for how can the savour of Christ be said to proceed 'out of death'? To those who are in the way of perdition it proves to be 'unto death'; but its source is life. The difficulty is a real one; but in order to avoid it we must not abandon a well-supported reading for one which has weak authority. The meaning seems to be this. The two kinds of recipients are in an incomplete condition, with a tendency which has not yet reached its goal. One class is tending to perdition, the other to salvation. The sweet savour of Christ comes to both, and it confirms each class in its original tendency. In the one case the result is a progress from death potential to death realized; in the other case a progress from life potential to life realized. That the coming of Christ, whether in person, or in the preaching of the Gospel, involves a crisis, a marked sundering of those who are ready for Him from those who are not, is taught again and again in Scripture (Jn i. 5, iii. 19, ix. 39, xviii. 37; Lk. ii. 34).

And who is *sufficient for these* things?] See on *v.* 2. The Apostle suddenly presses upon his readers the tremendous responsibility of having to carry a message, which to some of those who hear it may result in death. With dramatic effect, 'for these things' is put first with emphasis, and the question kept as a surprise at the end: *And for these things* (for ministry which has this awful double power) *who is*

many, which corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ.

sufficient? Comp. 'But this man, what?' (Jn xxi. 21). The question here is preparatory to an enquiry into the office and character of an Apostle as a vindication of his own conduct (iii. 1 ff.).

17. *For we are not as many*] The answer to the question is lost in the contrast between the Apostle and other teachers; but the answer which is implied is that '*we* are sufficient,' *for we are not as* the *many*. The article is again ignored in the A.V. See on *v.* 16. But 'the many' can hardly have its common meaning of 'the majority,' unless the Apostle is comparing the Judaizing teachers in Corinth with himself, Silvanus, and Timothy. In the Church at large false teachers would not be said to be 'the majority': even in his most desponding moods S. Paul would hardly say that. Here the meaning probably is 'the many, whom ye know,' a definite group, which is large; and it probably adds to this the tone of contempt with which 'the many' are often spoken of. For the answer to the question here raised see iii. 4—6.

which corrupt] This again treats the Greek as if it had the article, which it has not: *we are not as* the *many* corrupting *the word of God*, 'such corruption is not our method, our manner of teaching: we are not in the habit of doing it.' But 'corrupt' is an inadequate rendering: 'corrupt *for sordid gain*' is the full meaning. The mere corrupting or falsifying of the word of God is spoken of in iv. 2; and the Vulgate has the same word, *adulterantes*, in both passages. But the word used here implies adulteration *for the sake of petty profit*. It originally meant selling by retail, especially wine; and hence making gain by petty traffic, with or without the additional notion of cheating, by adulterating the wares, or otherwise. Comp. Is. i. 22; Ecclus. xxvi. 29.

but as of sincerity] Literally, *but as* out of *sincerity* (i. 12). 'Sincerity is in our hearts; nay, more, God is in our hearts; and therefore what we say comes from sincerity, comes from Him.'

but as of sincerity, but as of God] The second 'but' indicates a climax: elsewhere we have a series (vii. 11; 1 Cor. vi. 11). Both the points here given are in marked opposition to those who for gain corrupt the word of God.

in the sight of God] With a consciousness of the Divine presence: comp. xii. 19; Rom. iv. 17.

in Christ] As being His members and ministers: comp. v. 17; Rom. xvi. 10.

iii. 1—vi. 10. Vindication in Detail of his Apostolic Office, of himself as an Apostle, and of the Gospel which he preaches.

1—6. These opening verses deal with a difficulty which had been growing at Corinth. He was so often obliged to speak of himself and his authority, that he laid himself open to the sneering reminder that "self-praise is no recommendation." The outburst of praise in ii.

Do we begin again to commend ourselves? or need we, 3
as some *others*, epistles of commendation to you, or *letters*
of commendation from you? Ye are our epistle written in 2

14—17 is likely to provoke this sneer once more. So, before going on with his Apologia, he turns aside to deal with this. 'Do not think that I am writing a testimonial for myself. I have no need of anything of the kind. You are my testimonial. Any ability which Apostles may have is not their own, but comes from God.'

1. *Do we begin again to commend ourselves?*] This looks like a reference to a charge which had been brought against him. Such passages as 1 Cor. ix. 1—5, xiv. 18, xv. 10 might easily lead to such accusations; and there is certainly plenty of self-commendation in x.—xiii. If those chapters are *part of the second lost letter*, the 'again' here is thoroughly intelligible. See on i. 23, ii. 3, 9.

or need we, as some others] Omit 'others,' which is not in the Greek and is not needed. Elsewhere the Apostle speaks of his opponents as 'some' (1 Cor. iv. 18, xv. 12; Gal. i. 7). And omit the second 'letters of commendation,' which is not in the true text. The Epistle to Philemon is a 'letter of commendation': comp. the commendation of Timothy (1 Cor. xvi. 10, 11) and of Titus and his companion (2 Cor. viii. 22—24); also of Judas and Silas (Acts xv. 25—27, of Apollos (Acts xviii. 27), and of Demetrius (3 Jn 12). See Paley, *Horae Paulinae* iv. 10; and for examples of such letters in the early Church see Suicer's *Thesaurus*, 1194.

2. *Ye are our epistle*] The metaphor is loosely used. The Corinthians are themselves a letter; the letter is written on the Apostle's heart; it is also written on their hearts. The two main points are these. 1. We have got something better than ordinary letters; we have got yourselves, and the affectionate ties which bind us to you can be discerned by all the world. 2. The testimony is not traced with ink on a perishable surface; it is written in living characters by the Spirit on imperishable souls. In writing 'our *hearts*,' as in iv. 6, vii. 3, and not 'our *heart*,' as in vi. 11, the Apostle probably includes others with himself. See Lightfoot on 1 Thes. ii. 4.

These two verses (2, 3) should be compared with iv. 12—15, v. 13, and vi. 11, 12. In all four places we see S. Paul's great love for his converts breaking through the subject in hand and rising up to the surface.

known and read] In the Greek we have another play upon words (γινωσκομένη, ἀναγινωσκομένη), as in i. 13: comp. iv. 8, vi. 10, vii. 10, x. 6, 12. The translation 'read' is here so entirely appropriate, that to render the word 'acknowledged, recognized, admitted' is inadmissible: see *v.* 15 and i. 13. Everywhere in the N.T. this verb seems to mean 'read,' not 'recognize.' 'All men,' including the Corinthians themselves, could see the ties which bound S. Paul to them. Comp. vi. 11, vii. 3; Phil. i. 7. Calvin points out the possibility of translating *quae cognoscitur et agnoscitur* instead of *et legitur*, but will not depart from the usual rendering. In Polycarp (11) there is a clear reference to this.

3 our hearts, known and read of all men: forasmuch as ye
are manifestly declared to be the epistle of Christ minis-
tered by us, written not with ink, but with the Spirit of the
living God; not in tables of stone, but in fleshy tables of
4 the heart. And such trust have we through Christ to God-
5 ward: not that we are sufficient of ourselves to think any
6 *thing* as of ourselves; but our sufficiency *is* of God; who
also hath made us able ministers of the new testament; not

3. *forasmuch as ye are*] These words also are not in the Greek and are not required. We may continue; *known and read of all men, being made manifest that ye are* an *epistle of Christ*: see on ii. 16. He means that Christ is the real giver of the commendation; for it is He who sends the Apostle and his colleagues, and gives them success. The participles are in logical order; first *known* as being there, then *read* by all, then *made manifest* as an epistle of Christ. To substitute 'acknowledged' for 'read' would be no improvement. 'Made manifest' is specially frequent in these chapters; iv. 10, 11, v. 10, 11, vii. 12.

not with ink...not in tables of stone] The mention of ink would lead us to expect parchment (2 Tim. iv. 13) or paper (2 Jn 12) in the next contrast. But the proverbial opposition between hearts of flesh and hearts of stone (Ezek. xi. 19, xxxvi. 26) comes into his mind, and still more God's writing His law on tables of stone, whereas now He writes it on 'tables which are hearts of flesh.' We may sum the whole up thus; 'what Christ by the Spirit of God has written on your hearts is written on our hearts as a commendation to all men.' The Apostle ever "wore his heart on his sleeve."

4. *And such* confidence (i. 15) *have we through Christ to God-ward.* 'We did not get it through our ability in reference to our own work.' 'Confidence' is emphatic; 'confidence of this kind we possess.'

5. *not that we are sufficient &c.*] *I do not mean* (i. 24) *that we are sufficient to account anything proceeding from ourselves as coming out of ourselves* (*i.e.* being really originated by us); *but our sufficiency comes from God.* Whatever qualification the Apostle has, it was not acquired by himself, and it is not one of merit; it is wholly a gift from above. It is possible to translate somewhat differently; *not that we are sufficient of ourselves to account anything as coming out of ourselves.* But in neither case do we get here any support for the doctrine that the natural man is incapable of good. The verse is an answer to the question raised and not answered, ii. 17. 'Sufficiency' occurs nowhere else.

6. *who also hath made us able ministers*] This spoils the iteration of 'sufficient' and needlessly substitutes a perfect for an aorist, which (as in Col. i. 12) points to the definite moment when the gift of competency was bestowed. Moreover, ability is not the same as sufficiency: *who also* made *us* sufficient as *ministers* (R.V.); *able to minister the new testament* (Tyndale). For 'minister' comp. xi. 15; Eph. iii. 7; Col. i. 23, 25.

of the letter, but of the spirit: for the letter killeth, but the

of the new testament] Or, *of* a *new* **covenant** (R.V.). There is no article in the Greek, because the prominent word is 'new,' and it is better not to insert it in English. But this is a case in which the insertion might be justified. In Heb. ix. 15 the emphasis is on 'covenant,' and there also there is no article. On the rival translations 'covenant' and 'testament' see Westcott's detached note on Heb. ix. 16, pp. 298—302. Comp. Heb. xii. 24, where the word for 'new' is unexpectedly changed. The meaning of 'new' here and in all *other* passages is 'fresh, not obsolete or worn out.' In Heb. xii. 24 the meaning is 'young, not ancient.' Comp. '*New* wine, into *fresh* wine-skins' (Luke v. 38; Mt. ix. 17). *New* wine may or may not be better than old: *fresh* wine-skins must be better than those that are worn out. The word used here implies that the new covenant is better than the old one. It is valid and effective, with plenty of time to run. See Trench, *Synonyms of the N. T.* § LX, p. 209.

not of the letter, but of the spirit] The important word 'new' or 'fresh' gives an abrupt, but perfectly natural turn to the argument. He has thus far been urging his *personal* claims on their affection and obedience as superior to those of his Judaizing opponents. He now points to the boundless superiority of the *dispensation* of which he is a minister to that which they represent. Even if as an individual he had nothing to urge, the claim of the Gospel which he brought them would be paramount; and that in three particulars. 1. It is not obsolete, like the Jewish Law, but of full force. 2. It is not an external legal instrument, but an indwelling power. 3. It is not a judicial enactment, putting those who transgress it to death; its spirit gives life to all who accept it. The Law simply said, 'Thou shalt not,' and imposed a penalty for transgression. So far from giving any power to keep its enactments, by its prohibitions it provoked men to transgress (Rom. vii. 5—13, v. 20). The spirit of the Gospel is really the Spirit of God, entering the heart and making the recipient, not only able, but willing, to obey.

There is no article before 'letter' or 'spirit,' and perhaps we should translate, *not of letter, but of spirit*. The genitives give the *character* of the new covenant, or of its ministers. Grammatically they may be taken with either, without much difference in meaning. The Apostles are ministers, not of what is literal and formal, but of what is spiritual.

the letter killeth, but the spirit giveth life] 'Killeth' refers to eternal death as the opposite of eternal life. The prohibitions of the Law incited to sin which involved death. Moreover, the Law gave no promise of resurrection. The Gospel 'maketh alive' with a life which is eternal. Origen was strangely mistaken in supposing that this passage supports the view that the literal interpretation of Scripture is harmful, and that, to be profitable, interpretation must be mystical and 'spiritual,' or at least moral. Nor is the doctrine that to keep insisting upon the letter becomes fatal to the spirit (however true it may be) what is meant here. The point here is, that the Law, even at its best, is incomparably inferior to the Gospel.

7 spirit giveth life. But if the ministration of death, written
and engraven in stones, was glorious, so that the children of
Israel could not stedfastly behold the face of Moses for the
glory of his countenance; which *glory* was to be done
8 away: how shall not the ministration of the spirit be rather
9 glorious? For if the ministration of condemnation *be* glory,
much more doth the ministration of righteousness exceed in
10 glory. For even that which was made glorious had no glory

7—11. The inferiority of the Law to the Gospel is set forth in a detailed argument directed against the Judaizers.

7. *But if the ministration of death*] This tends to show that 'of letter' and 'of spirit' in *v.* 6 depend upon 'ministers' rather than upon 'new covenant.'

written and *engraven in stones*] Literally, *in letters engraven on stones.* The reference of course is to the Twelve Commandments.

was glorious] Rather, came with glory (R.V.), was inaugurated in glory.

stedfastly behold] Or, *look stedfastly* (*v.* 13) *upon:* comp. Lk. xxii. 56.

which glory *was to be done away*] Rather, *was* being *done away, made to cease, was* passing away. Comp. 1 Cor. xiii. 8, 10; Gal. v. 11. The point is, that, however dazzling, it was only temporary and very transitory.

8. *how shall not* rather (*i.e.* in a higher degree) *the ministration of the spirit be* with glory? The order of the Greek must be followed, if only to avoid the ambiguous combination, 'be rather glorious,' which might mean, 'be somewhat glorious.' Moreover the A.V. obliterates the distinction between '*came* with glory' (*v.* 7) and '*shall be* with glory' (*v.* 8). The glory imparted to the Law was short and is past: the innate glory of the Gospel will be permanent.

9. The Apostle justifies what he has just said by showing that the same contrast holds good if we compare the two from an earlier standpoint. The Law is a ministration of death because it is a ministration of condemnation, which leads to death. The Gospel is a ministration of lifegiving spirit, because it is a ministration of righteousness, which leads to spiritual life; for 'the spirit is life because of righteousness' (Rom. viii. 10). 'Granting that the ministration of condemnation is in some degree glory, yet in a very much higher degree the ministration of righteousness is superabundant in glory.' The righteousness is that which comes through faith in Christ (Rom. i. 16, 17, iii. 22). With 'exceed in, abound in' comp. 1 Thes. iii. 12; Acts xvi. 5.

The text of the first half of the verse is doubtful, and perhaps we ought to read, *For if the ministration of condemnation* has *glory:* but this looks like a correction, because 'having glory' seemed to be more accurate than 'being glory.' *Nam si ministratio damnationis gloria* est (Vulgate).

10. The 'For' again justifies what has just been said. This super-

in this respect, by reason of the glory that excelleth. For 11
if that which is done away *was* glorious, much more that
which remaineth *is* glorious. Seeing then that we have such 12
hope, we use great plainness of speech: and not as Moses, 13
which put a vail over his face, that the children of Israel

abundance in glory is shown by the fact that the Law was absolutely eclipsed by the Gospel. *For that which* **hath been** *made glorious* **hath even not been made glorious** (hath even been deprived of glory) *in this respect, by reason of the glory that* **exceedeth**. R.V. has 'surpasseth' here, but 'exceed' in ix. 4 and Eph. i. 19, ii. 7, where the same Greek word occurs, whereas that in *v.* 9 is different. Both A.V. and R.V. mark the change of word in *vv.* 9 and 10. 'In this respect' (ix. 3) belongs, not to 'that which has been made glorious' (which is grammatically possible), but to 'has not been made glorious.' The Law has been deprived of its imparted glory in this respect, that something whose glory quite outshines it has appeared. Stars cease to shine when the sun has risen.

11. Again a justification of what has just been said. *For if that which* **is being** *done away* was **through glory**, *much more that which* **abideth** is **in glory**. The fading of the glory from the face of Moses indicated that the ministration which he instituted was not to last. "For the old ministry glory was a brief stage *through* which it travelled, for the new it was a fixed sphere" *in* which it continues to exist; it *abides* (ix. 9; 1 Cor. xiii. 13; Jn xv. 4; &c.), and abides in glory.

12—18. This overwhelming superiority of the Gospel inspires its ministers with great boldness. An Apostle has no need to veil the glory which he has received. In *vv.* 1—6 S. Paul spoke of his *confidence* (*v.* 4). Here he speaks of his *hope*, viz. of the superabundant glory which in *v.* 8 is spoken of as future. The glory is already present, but its continuance and its development unto perfection are a field for hope.

12. *plainness of speech*] Rather, **boldness** *of speech* (Eph. vi. 19; Phil. i. 20; &c.). Freedom from *fear*, especially with regard to *speech*, is the radical meaning of the word. Thence it easily passes to freedom from *reserve*, and is transferred from speech to action (Jn vii. 4, xi. 54). See on vii. 4.

13. The Greek gives *and not as Moses used to put a vail over his face; i.e.* 'we do not do as he did. He did not enjoy the freedom from fear and reserve which is given so abundantly to us.'

that the children of Israel could not] Rather, **should** *not*: in *v.* 7 'could' is right. In both places the Greek gives '*sons* of Israel,' as commonly in the Septuagint. Neither verse is quite in harmony with the A.V. of Exod. xxxiv. 29 ff. In *v.* 7 the glory was such that the Israelites *could not fix their gaze on Moses' face.* In *v.* 13 he used to put a veil on his face *to prevent them from fixing their gaze on the end of that which was being done away.* These two statements are not inconsistent. But the A.V. of Exod. xxxiv. implies that he veiled his face *to overcome their fear of him.* The R.V., agreeing with both Heb. and

could not stedfastly look to the end of that which is abo-
14 lished: but their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the

Septuagint, shows that he overcame their fear by exhorting them to come to him, that he talked to them *un*veiled, and that *when he had done speaking with them, he put a veil on his face*, until he returned to the presence of the Lord. There he was unveiled, and he remained so on coming out, so long as he was addressing the people as God's emissary. Then he put the veil on again, until he went back to commune with Jehovah. This agrees with what we have here (*v.* 13). He veiled himself *that the people might not gaze upon the end of that which was being done away*, viz. the fading glory. They saw him only when the reflexion of the Divine splendour was fresh upon him. S. Paul takes the transitoriness of this reflexion as a symbol of the transitory character of the Law. With this symbolizing comp. 1 Cor. x. 2—4 and Gal. iv. 21—26. He considers the Jews of his own day as quite alien from the Christian Church.

which is abolished] The Greek is the same as in *vv.* 7 and 11, meaning, *which is* (or *was*) **being done away.**

14. *but their minds were blinded*] 'Blinded' suits those whose power of perception is covered with a veil, 'whose minds the god of this world has blinded' (iv. 4). The R.V. substitutes 'hardened' here for 'blinded,' according to the *original* meaning of the verb. But 'blinded' is perhaps closer to the *later* meanings. To speak of 'minds' or 'thoughts' being 'hardened' is a curious expression. Comp. Rom. xi. 7, 25; Eph. iv. 18. Not wilful obstinacy, but moral obtuseness is meant. Their understandings became numbed, and lost their sensibility towards spiritual truths. The strong 'but' (=but on the contrary) refers to what immediately precedes. They were not allowed to see the fading of the glory, which would have taught them that their dispensation was to pass away, *but* their perceptions were paralysed, and to this day cannot grasp the situation. See a valuable note on this and kindred passages in the *Journal of Theological Studies* Oct. 1901, pp. 81 ff. Lightfoot (on 2 Thes. ii. 8) notices that the word for 'done away' is sometimes used by S. Paul in opposition to 'light,' as if with a sense of 'darkening,' 'eclipsing': comp. 2 Tim. i. 10; 1 Cor. ii. 7. Its use here (*vv.* 7, 14) confirms the meaning 'blinded' rather than 'hardened.'

'*For until* **the present** *day*' is the justification of so strong a word as 'blinded.' It can have been nothing less, for it has lasted so long. The construction of what follows is uncertain; either, *at the reading of the old covenant the same veil* **abideth without being lifted, because** *it is done away in Christ;* or, *at the reading of the old covenant the same veil* **abideth, the revelation not being made that** *it is done away in Christ.* In the first case it is *the veil* that is done away in Christ, and this has two difficulties; (1) it does not fit the context, for the veil abides unlifted, not because it is done away in Christ, but because of the hardness of their hearts: (2) throughout the passage it is the glory of the O.T. dispensation which is said to 'be done away.' Therefore the

old testament; which *vail* is done away in Christ. But *even* 15
unto this day, when Moses is read, the vail is upon their
heart. Nevertheless when *it* shall turn to the Lord, the 16
vail shall be taken away. Now the Lord is *that* Spirit: and 17

second rendering is preferable, for in it it is *the O.T.* which is done away in Christ. 'The same veil' is of course not to be understood literally. It is *the symbolical meaning* which is the same in both cases, viz. inability to see the vanishing of the glory of the Law. The A.V. mars the repetition of 'done away' (comp. 1 Cor. xiii. 8) by substituting in *v.* 13 'abolished.' The R.V. does the same by substituting 'pass away' in *vv.* 7 and 11: but it has 'done away' in the margin of both verses.

"Nothing more strongly expresses the Apostle's conviction of the extinction of the Jewish system than this expression of the 'Old Covenant,' applied to the Jewish Scriptures within thirty years after the Crucifixion" (Stanley).

15. *But unto this day*, whensoever *Moses is read*, a *vail* lies *upon their heart.* The 'but' (=but on the contrary) comes after 'the revelation not having been made.' So far from their recognizing that, a veil is over their heart. A revelation is the uncovering of a truth: they kept their powers of receiving truth covered. It is because 'veil' here has not the same symbolical meaning as before that the Apostle says 'a veil' and not 'the veil': see on ii. 16. In *v.* 16 'the veil' means the one just mentioned in *v.* 15, which signifies the numbness of their sensibility towards the truth.

16. **But whensoever** it *shall turn to the Lord.* 'Nevertheless' is too strong. The two 'whensoevers' balance each other. Whenever they hear the Law read, they fail to perceive the true meaning. Whenever they turn to the Lord, the true meaning is revealed to them. 'It' means their heart: but there is no pronoun in Greek, and we may understand 'one, a person'; *whensoever* a man *shall turn to the Lord.*

shall be taken away] Better, is *taken away.* The two presents balance each other; 'lieth' in *v.* 15 and 'is taken away' here. This verb is quite different from what in the A.V. is rendered 'taken away,' and in the R.V. 'lifted,' in *v.* 14; and this is an additional reason for believing that the word in *v.* 14 is not to be understood of the taking away of the veil. For this verb see Acts xxvii. 20, 40; Heb. x. 11. It is the word used in the Septuagint of the veil being taken from the face of Moses when he returned to speak with the Lord (Exod. xxxiv. 34), a passage which the Apostle evidently has in his mind. The veil was taken from Moses, whenever he turned to the Lord. It is taken from the heart of Israel, whenever it turns to the Lord.

17. *Now the Lord is* the *Spirit.* See on ii. 16. The interpretations of this difficult passage are many, and none can be affirmed with certainty. It may throw light on Trinitarian doctrine; but it was not written to do so. 'The Lord' here is the same as in *v.* 16, and there it must mean Christ. Israel turned to Jehovah, but refused to turn to Christ. To turn to Christ is to turn to the Spirit of Christ; and to

18 where the Spirit of the Lord *is*, there *is* liberty. But we all, with open face beholding as in a glass the glory of the Lord,

turn from the Law to Christ is to turn from the letter that killeth to the spirit that giveth life (*v.* 6). Thus Christ, and the Spirit of Christ, and the spirit as opposed to the letter, are treated as in some sense equivalents. S. Paul does not mean that Christ and the Holy Spirit are essentially one; but he perhaps does mean that they are one in working. The Spirit is the Paraclete, and so is the Son: both are Advocates with the Father. Both have as the aim of their energy the redemption of the whole race of mankind, which is to be raised to glory, to which Christ Himself has led the way. To turn to the one is to turn to the other. To receive the one is to receive the other. The *effect* in each case is the same. We *may* translate, *The Spirit is the Lord;* but the order of the Greek words is against this, although Chrysostom and others take it so, and use it as evidence for the Divinity of the Holy Spirit, a doctrine which is not here in question. *The Lord is the Spirit* is probably right; and the meaning which is both simple and fitting is, that to turn to Christ and receive Him is to receive the Spirit of the Lord. We may compare, 'And the rock was Christ,' which may also mean, 'And Christ was the rock' (1 Cor. x. 4). The spiritual rock and Christ were one *in effect*. The water of the spiritual rock was to the Israelites what the sustaining presence of Christ is to Christians. The effect in each case was the same, and therefore the cause was the same: the rock was Christ. As to the relation between the effect of Christ's presence with that of the Spirit's presence comp. Jn xiv. 16, 26, xvi. 7, 14.

liberty] Freedom from the trammels of the Jewish Law may be primarily meant, but spiritual liberty of all kinds is included; Gal. iv. 31, v. 1. By the indwelling of the Spirit bondservants are changed into sons. The freedom of the Gospel,—its openness (*v.* 2), confidence (*v.* 4), and boldness (*v.* 12),—especially its contrast to the formalism and reserve of the Law, is a note which sounds throughout this section. Comp. Jn iii. 8: the very life of the Spirit is freedom and energy. Seneca's saying, 'To obey God is liberty' (*De Vit. Beat.* 15) may be compared.

18. *But we all*] All Christians, who have been set free by the presence of the Spirit. *We all with* **unveiled** *face* **reflecting** *as in a* **mirror** *the glory of the Lord* (Exod. xxiv. 16, 17). The metaphor seems to be taken from Moses removing the veil when he talked with God, and thus catching a reflexion of the Divine glory. There is no contradiction between this and 1 Cor. xiii. 12, although the metaphor of the mirror is changed. In both cases the reflexion implies a reality that is reflected. Comp. Scott, *Marmion*, canto i. 1.

are changed into *the same image*] Better, *are* **transfigured** *into the same image.* It is the word which is used of the Transfiguration of Christ (Mt. xvii. 2; Mk ix. 2), and is perhaps adopted by S. Paul for that very reason; therefore the same English word should be used here as there. The Vulgate changes from *transfigurari* in Mt. and Mk to *transformari* here, and has influenced English Versions. Seneca again

are changed *into* the same image from glory to glory, even as by the Spirit of the Lord.

Therefore seeing we have this ministry, as we have re- 4
ceived mercy, we faint not; but have renounced the hidden 2

has something a little similar: "Not only corrected but transfigured," and "A man is not yet wise, unless his mind is transfigured into those things which he has learned" (*Ep. Mor.* vi. 1, xciv. 48). 'The same image' means the same as that which is reflected in the mirror, the image of the perfection that is manifest in Christ: Gal. iv. 19.

from glory to glory] The process of transfiguration is a gradual one. But the meaning may be, as Bengel gives it, *a gloria Domini ad gloriam in nobis.*

even as by the Spirit of the Lord] The Greek is very ambiguous. It may also mean; *the Lord of the Spirit, i.e.* Christ, for the Spirit is Christ's Spirit; or, *the Lord the Spirit;* or, *the Spirit which is the Lord.* From *v.* 17 we infer that one or other of the last two renderings is right, and the order of the words is in favour of the last, as the R.V. The meaning of the verse is, that by the influence of the Spirit all Christians are step by step made similar to the glorified Christ. The Jew does not catch the reflexion of even the glory of the Law; he sees nothing but the dull and deadening letter. Much less does he reflect the glory of the Gospel. The verse possibly contains an allusion to the Apostle's own illumination: comp. iv. 4, 6.

Chap. IV. The same Subject continued.

As between the first and second chapters, the division here is badly made. Chapter iii. should have run on to *v.* 6. From iii. 7 to iv. 6 there is no very marked break.

1—6. He perseveres with his vindication of the Apostolic office, with special reference to the charges of insincerity and self-seeking.

1. *Therefore*] Or, **For this cause** (vii. 13, xiii. 10; 1 Cor. iv. 17; &c.). This at once shows the close connexion with what precedes. What follows explains the special reference of 'for this cause'; seeing that the Christian ministry is so immeasurably superior to the Jewish.

as we have received mercy] Better, **even** *as we* **received** *mercy.* The aorist refers to the time when he was made an Apostle, and must be retained in translation. It is a very humble way of speaking of his call: comp. 1 Cor. vii. 25, xv. 9, 10; 1 Tim. i. 13, 16.

we faint not] We do not lose courage and become timid: comp. iii. 12. The same verb occurs Gal. vi. 9; Eph. iii. 13; 2 Thes. iii. 13. Apostles set an example of the courage which is enjoined 1 Cor. xvi. 13. Cowardice leads readily to 'the hidden things of shame,' and hence the connexion with what follows.

2. *but* (on the contrary) *we have renounced the hidden* things *of* **shame**. There is now no justification for the rendering 'dishonesty': but in the sixteenth century 'dishonesty' was used in the sense of 'disgrace.' 'Renounced,' which occurs nowhere else, does not mean that he gave these things up: he abjured them from the first. 'Shame'

things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in
3 the sight of God. But if our gospel be hid, it is hid to
4 them that are lost: in whom the god of this world hath

here means that which one feels for evil that is done; and 'the hidden things of shame' are things which a sense of shame leads one to conceal. These must not be narrowed to mean dishonest acts, or treachery, or perversion of the truth, or hypocrisy, or impurity. Everything which shame naturally hides is included; but what follows shows what he specially has in mind.

Craftiness is the exact opposite of such renunciation. It is readiness to do anything, villainy, unscrupulous conduct, often with the notion of cunning added to it: xi. 3; 1 Cor. iii. 19; Eph. iv. 14. Vulgate, *astutia*.

handling the word of God deceitfully] This is much the same as the statement in ii. 17; but here there is no hint that his opponents falsify the word *for gain*: comp. i. 12. He does not intrigue, and he does not adulterate the Gospel with worthless traditions and misinterpretations; *but* on the contrary it is *by* the *manifestation of the truth* (placed first with emphasis) that he commends himself (looking back to iii. 1).

And to what does he commend himself? Not to men's fancies, or passions, or prejudices, but *to every man's conscience*, and that with the utmost solemnity and sense of responsibility, *in the sight of God*. 'To every man's conscience' is literally, 'to every possible conscience of men'; comp. 'every soul of man,' Rom. ii. 9.

3. *But* although (*v.* 16) *our gospel is* veiled, *it is* veiled in *them that are* perishing (present participle). Emphasis on the first 'is.' He is willing to allow (comp. 1 Cor. ii. 7) that the Judaizers may retort, 'You say that a veil hides *the Law* from us: a veil certainly hides *your Gospel* from us'; and to this he replies, 'Yes, from *you*; what we preach *is* veiled from those who are in the paths of death (ii. 15, 16): but its glories are manifest to all who are in the way of salvation.' In the Greek there is a 'chiasmus,' 'veiled' being at the beginning of the first clause and at the end of the second; *But even if veiled is our Gospel, it is in them that are perishing that it is veiled*. In English the same effect is more conveniently obtained by putting 'veiled' at the end of the first clause and at the beginning of the second. Comp. vi. 8. Their false ideas respecting the Messiah made the Jews incapable of seeing the truth that Paul preached.

4. *the god of this world*] Or, *of this* age (Eph. ii. 7; Col. i. 26). It is world regarded as time, *seculum*, and not world regarded as ordered space, *mundus*, that we have here: comp. 1 Cor. ii. 6, 'the wisdom of this world,' and Lk. xvi. 8, xx. 34, 'the sons of this world'; in all which passages the translation 'age' (aeon, *aevum*) would perhaps have been better. The other word (κόσμος) occurs i. 12, v. 19, vii. 10. See Trench, *Synonyms of the N.T.* § LIX. The expression, 'the god of this age' is found nowhere else. We have 'the ruler of this world,' Jn

blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them. For we preach not ourselves, but 5
Christ Jesus the Lord; and ourselves your servants for

xii. 31, xiv. 30, xvi. 11; 'the ruler of the power of the air,' Eph. ii. 2. In all of these passages Satan is meant. Yet Irenaeus (*Haer.* IV. xxix. 1) interprets this expression of God; and some ancient commentators take 'of this world' after the unbelieving; 'in whom God hath blinded the minds of the unbelievers of this world' (Tertull. *Contra Marc.* v. xi.). So also Origen, Chrysostom, and Augustine. Fear of the Manichaean doctrine of two Gods, one good and the other evil, no doubt produced this improbable interpretation. See Lightfoot on 1 Cor. i. 20.

the minds of them which believe not] The same word for 'minds' as in iii. 14, x. 5, xi. 3. The addition, 'of the unbelievers,' has been condemned as superfluous. But it may be understood as explaining *how* it was that the evil one was able to do this and put them on the road to perdition: it was through their *refusal to believe* what was offered to them for their salvation. They would not use their eyes, and thus they lost the power of seeing. They strayed into the path of destruction, and a veil of darkness hindered them from perceiving the truth which the Apostle brought to them. Comp. iii. 14. In what follows words are piled up to express the intense brilliancy of that which Satan prevented them from being able to see.

that the illumination of the gospel of the glory *of Christ, who is the image of God*, should not shed its brightness (*on them*), is the aim which Satan has in blinding them. The addition, 'who is the image of God' (see Lightfoot on Col. i. 15), not only augments the idea of glory, but explains the devil's action. Of course he would oppose the Gospel of Him who is the image of God (Heb. i. 3); and this was evidence to the truth of the Gospel, for if it did not bring saving truth, he would not wish to blind men's thoughts to it. 'The Gospel of the glory of Christ' means the Gospel which contains and makes known His glory: comp. 'the Gospel of the glory of the blessed God' (1 Tim. i. 11). The Gospel is thus traced to the absolutely supreme Source. It is the revelation of the Messiah, and the revelation of the Messiah is the revelation of the Father (Jn xiv. 7 ff.). For 'glory' comp. Jn i. 14.

5. *For we preach not ourselves*] It is very far-fetched to make 'For' refer back to iii. 1—5. It refers quite naturally to iv. 3, 4. 'I am quite justified in saying that 'our Gospel' is 'the Gospel of the glory of Christ,' *for it is not ourselves* (first with emphasis) *that we preach, but* (on the contrary) *Christ Jesus* as *Lord, and ourselves* as *your bond-servants for Jesus' sake.*' The Apostle is not insinuating that his opponents preach themselves; he is repelling a charge which they brought against him. Such passages as 'Be ye imitators of me,' 'I would that all men were even as I myself' (1 Cor. iv. 16, vii. 7, xi. 1) would lend themselves to such a charge. The order of the names 'Christ Jesus' or 'Jesus Christ' is here uncertain: see on i. 1. And 'for Jesus' sake' perhaps should be 'through Jesus.'

6 Jesus' sake. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.

6. *For God, who commanded the light to shine &c.*] The A.V. here follows a Greek text which is probably corrupt. The better attested text gives, **Because** *God* **that said, Out of darkness light shall shine, is he who shone** *in our hearts* **for the illumination** (*v.* 4) *of the knowledge of the glory of God in the face of Jesus Christ.* 'Because' gives the reason why he must preach, not himself, but Christ. The reference is twofold; (1) to 'Let there be light' at the Creation; (2) to the scales falling from his eyes and from his mind at his conversion, which has perhaps already been alluded to in iii. 18 and iv. 4. 'The illumination of the knowledge' means the illumination which the knowledge of the glory of God brings. This illumination the Apostle had received, and it was his duty to pass his knowledge of it on to others. He has to preach Christ as Lord, and for His sake to be the bondservant of those to whom he preaches.

iv. 7—v. 10. The Sufferings and Supports of an Apostle.

This is a letter written in very varying moods: and here the mood of the writer changes in a very marked way. The subject is not changed, and the connexion with the preceding part of the subject is not broken; but the tone is altogether lowered. In his *Apologia pro vitâ suâ* (i. 12—vii. 16), after defending himself with regard to the charge of levity, and also with regard to the case of the great offender (i. 12—ii. 17), he went on in a tone of great confidence and jubilation, which had already begun at ii. 14, to speak of the greatness of the Apostolic office and of the glory and freedom of the Gospel which he preaches (ii. 18—iv. 6). Here he begins to point out that there is another side to all this. The Gospel has a superabundance of glory, which is reflected from a glorified Christ who is the image of God. But it does not follow from this that he who preaches this Gospel has abundance of glory. So far as externals go, the very reverse of this is the case. Not even the transitory glory of Moses has been allowed to him. He has a body which is a fragile earthly vessel, often made still more frail by sickness and hardship. His spirit is broken down with anxiety and disappointment. He groans, being burdened; and he feels the sentence of death ever at work within him. But, side by side with this intense depression, there is a feeling of trust in the never-failing support of the God whom he serves. 'Wherefore we faint not.' He had said this before when he thought of the glorious character of the ministry committed to him (iv. 1); and he says it again now (*v.* 16). His opponents may say that his infirmities are evidence against his Apostolic authority; but the truth is that, in his weakness, God is giving proof of the Divine power of the Gospel. The Apostle's humiliation here is to the glory of God, and he will have, in exchange for the weight of suffering here, 'an eternal weight of glory' hereafter (*v.* 17).

But we have this treasure in earthen vessels, that the 7
excellency of the power may be of God, and not of us. *We* 8
are troubled on every *side*, yet not distressed; *we are* per-
plexed, but not in despair; persecuted, but not forsaken; 9

But we have this treasure] It does not much matter whether we interpret 'this treasure' as 'the knowledge of the glory of God,' or the 'illumination' which this knowledge brings, or the ministry by which the knowledge is conveyed to others. It means all the powers committed to him as an Apostle.

in earthen vessels] The human body in its frailty is meant: comp. Rom. ix. 22, 23; 1 Thes. iv. 4; 2 Tim. ii. 21; 1 Pet. iii. 7. Vessels of clay have neither the beauty nor the strength of vessels made of bronze, silver, or gold. They are rough in appearance, and can be easily chipped, cracked or broken. Herodotus (III. 96) tells how Darius used to melt down the tribute-money and run it into earthenware jars, which he afterwards stripped off (the same verb as S. Paul uses in iii. 16), leaving the bullion for future use. The comparison of the body to an earthenware vessel is common in literature, especially among the Stoics. Thus Seneca says that man is "a cracked vessel, which will break at the least fall" (*Ad Marc.* 11). It has no necessary connexion with the Gnostic, Manichaean, and Neo-Platonic doctrine of the utter vileness of the body, as of everything material. It is doubtful whether there is here any allusion to man's being made out of earth (Gen. ii. 7); but the reference to the creation of light in *v.* 6 renders the allusion possible. A reference to Gideon's earthen pitchers (Judg. vii. 16, 19) is also possible. The general meaning is, a magnificent trust has been committed to us, but the instrument by which we discharge it is very mean.

that the excellency of the power may be of God, and not of us] Better. *that the* **exceeding greatness** (xii. 7) *of the power may be* **God's**, *and not* **from** *us; i.e.* may be recognized as belonging to God, and not as coming from ourselves. Comp. Rom. iii. 26, where 'that He Himself might be just' means 'that He might be seen to be just.'

8—11. Five illustrations of the contrast between the treasure and the earthen vessel. Comp. vi. 4—10, xi. 23—30.

8. **in every way pressed**, *but not* **straitened.** 'Pressed' is the same word as is rendered 'afflicted' i. 6, and 'thronged' Mk iii. 9: see on i. 4. But here the notion of pressure is too prominent to be omitted in translation, whereas 'pressed' and 'pressure' would not suit i. 4—8. 'Straitened,' which occurs again vi. 12, means 'cramped, penned in a corner.' 'In every way' may mean 'in everything' (vi. 4, vii. 11, viii. 7, xi. 6), and perhaps 'on every side' (vii. 5). The context seems to require 'in everything.' 'Greatly hampered, but not hemmed in' is the meaning. The two ideas are joined Rom. ii. 9, viii. 35.

perplexed, but not in despair] This represents another play upon words (ἀπορούμενοι, ἐξαπορούμενοι): comp. i. 13, iii. 2, vi. 10, vii. 10, x. 5, 6, 12: *in difficulty but not in despair* (i. 8).

9. *persecuted, but not forsaken*] 'Persecuted,' as 1 Cor. iv. 12;

10 cast down, but not destroyed; always bearing about in the
body the dying of the Lord Jesus, that the life also of Jesus
11 might be made manifest in our body. For we which live
are alway delivered unto death for Jesus' sake, that the life

Gal. vi. 12; Mt. v. 10; &c. 'Forsaken,' as Acts ii. 31: comp. especially Mt. xxvii. 46; Mk xv. 34; 2 Tim. iv. 10, 16. We might have expected 'but not captured.' 'But not forsaken' may mean 'but not *left behind*' (R.V. margin) by his friends in the hands of his enemies.

cast down, but not destroyed] It is doubtful whether 'thrown down' alludes to being worsted in wrestling or being struck down with a missile. The latter fits 'not destroyed' better. A fall in wrestling would seldom lead to being killed: being struck down in battle commonly would. Comp. 2 Kings xix. 7; Jer. xix. 7.

10. The two illustrations in *v.* 8 refer to the difficulties of his position; the two in *v.* 9 to those brought upon him by opponents. The fifth and last is different from both pairs. He shares in the dying, and also in the life, of Jesus Christ.

always] First with emphasis, like 'in every way' in *v.* 8, and 'alway' in *v.* 11; 'at all times' might be a better rendering: see on *v.* 11. 'Bearing about' is perhaps a return to the metaphor of earthen vessels, but it is natural enough without that.

the dying of the Lord Jesus] The word for 'dying' is rare and remarkable. In Rom. iv. 19 it is used of the deadness of Sarah's womb: comp. Heb. xi. 12; Col. iii. 5. It means literally 'making a corpse,' and so perhaps 'putting to death' rather than 'dying.' In either case the Apostle intimates that it is a *process* leading towards death, rather than the end of the process, which at every moment he carries about in his body. In the end, as in the case of the Master, his body is to be made a corpse; but at present it is sufferings which lead to this that he ceaselessly has with him. As Christ's Passion began long before Gethsemane, so the martyrdom of His Apostle began long before his condemnation to death. 'The Lord' before 'Jesus' is no part of the true text. Note that throughout *vv.* 10—14 Christ is designated by the name which He bore as man.

that the life also of Jesus might be made manifest in our body] 'may be made manifest' is more exact. The explanation is not easy. It may mean that S. Paul's frequent deliverances from death were manifestations of the life-giving power of the risen Christ. They were in a sense resurrections from death, and, like Christ's resurrection, were a witness to the world of the truth of the Gospel. They showed that Christ is still alive and able to save. But 'the life of Jesus' probably includes more than mere deliverance from physical death; and the addition 'in our body' does not disprove such inclusion. Even in the body the moral power of the living Christ may be manifested.

11. This explains the preceding verse, but leaves us still in doubt as to how much is included in 'the life of Jesus.' *For* **alway, we the living are being** *delivered unto death for Jesus' sake.* No sooner is one

also of Jesus might be made manifest in our mortal flesh. So then death worketh in us, but life in you. We having the 12 13
same spirit of faith, according as it is written, I believed, *and* therefore have I spoken; we also believe, and therefore

rescue effected than he is handed over to death again. He always goes about with his life in his hand; but then it is also in God's hand, who does not allow it to be lost. 'Alway' here is not the same word as 'always' in *v.* 10, and it would be better to distinguish more completely; *e.g.* 'at all times' and 'alway,' or 'always' and 'ever.' This word is probably connected etymologically with 'age' (*v.* 4), *aevum*, 'ever,' 'aye.' With 'delivered' comp. Mt. xx. 19, xxvi. 15, xxvii. 2, 18, 26; and often in Mk, Lk., and Jn, of Jesus being handed over to His enemies.

in our mortal flesh] A more decided expression than 'in our body.' Even in the very seat of decay and death the life of Jesus is made manifest. Comp. the words of Ignatius, 'Unless of our own free choice we accept to die unto His passion, His life is not in us' (*Magn.* v.); also Rom. vi. 5, viii. 17, 29; Phil. iii. 10; 2 Tim. ii. 11.

12. *So then death worketh in us, but life in you*] This is a startling conclusion to draw from what has just been said; so startling that Chrysostom, Calvin, and others treat it as sarcastic: 'So you see that Apostles have a very hard existence, while you live in comfort.' But there is probably no irony. The first half of the conclusion is drawn from the first half of *v.* 11: 'Alway we the living are being handed over unto death; so that it is death that is at work in us.' The second half of the conclusion is drawn from the second half of *v.* 11: 'The power of the life of Jesus preserves us to work for your salvation; so that it is life that is at work in you.' Some of the Corinthians had taunted S. Paul with his bodily infirmities; his appearance was against him; no one would suppose that such a man was an Apostle. He tells them that they should have been the last people to have uttered such a taunt, for it is they who have profited by his enduring of sufferings which, but for Divine support, would have killed him. Those who get the treasure should not mock at the shabby appearance of the vessel which brought it to them. Comp. 1 Cor. iv. 10.

13. The A.V. omits the conjunction, and puts in a superfluous 'we.' The passage is partly a contrast to the preceding verse and partly an explanation of it. 'Although death is working in us, we are able to speak, and what we speak brings life to you and glory to God.' **But, because we have** *the same spirit of faith according* **to that which** *is written, I believed,* **wherefore** *I* **spoke,** *we also believe,* **wherefore also we** *speak.* Literally, 'But, having the same spirit...we also believe, wherefore also we speak.' 'The same spirit of faith, according *to that which* is written' means 'the same spirit as that which is exhibited by the Psalmist' (Ps. cxvi. 10). The same trust in God which sustained the Psalmist sustains the Apostle; and it is this faith which enables him, in spite of his infirmities, to preach.

14 speak; knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present *us* with
15 you. For all *things are* for your sakes, that the abundant grace might through the thanksgiving of many redound to

14. *knowing*] 'Because we know,' as 'having' in *v.* 13='because we have.' Comp. i. 7. This 'knowing' seems to be the belief of *v.* 13 in a stronger form. To the man who has it, complete belief is equivalent to knowledge. Few of us have sailed round Great Britain, yet we say that we *know* that it is an island. Polycarp (2) quotes what follows; comp. iii. 2, viii. 21.

shall raise up us also by Jesus] Rather, **with** *Jesus:* the preposition is the same as in 'with you.' To what does this refer? It is a mistake to say that "it is impossible that the reference can be to the resurrection of the body at the Parousia, for St Paul was persuaded, when he wrote the First Epistle, that he should live until the Lord's coming, and there is no indication in the Second that his view had undergone any change." In 1 Cor. xv. 51, 52 the Apostle contemplates the possibility, or perhaps probability, of his being alive at the Second Advent. In 2 Cor. v. 1—8 he contemplates the possibility of his being among those who will *not* live to see Christ's Return; and that is his feeling here. At the period in which he wrote both letters he seems to have still thought that the majority of Christians then living would live on until the Lord's Coming (1 Thes. iv. 15, 17), and to have expected that he would be in this majority. But on this last point he nowhere lays stress; and when he was in one of his desponding moods he might easily have expected the contrary. What he says here is that, if he dies, he knows that God will raise him as He raised Christ, and will present him along with his Corinthian converts to Christ. Nothing is said about presenting them before *the judgment-seat* of Christ; and xi. 2, combined with Col. i. 22 and Eph. v. 6, seems to show that it is the presentation of the Church as Bride to Christ as Spouse that is meant. Comp. Jude 24.

15. *For all* things are *for your sakes*] See note on iii. 2. His ceaseless afflictions, perplexities, persecutions, overthrows, and approaches to death, with his equally ceaseless deliverances, and his consequent work for the Gospel, have all been for their sake, that life may work in them (*v.* 12). The 'for' may cover the whole of *vv.* 7—14, but it is closely connected with the last words, 'present us *with* you.' Comp. 'All things are yours' (1 Cor. iii. 22).

In what follows the A.V. is not accurate: the Greek gives, *in order that the grace being* **made more by means of the more** *may* **cause the thanksgiving to abound** *to the glory of God.* 'Made more by means of the more' means 'increased by means of the greater number, the majority.' He does not say 'all,' because there were some Corinthians of whom this was not true. Note the alliteration, and comp. *v.* 8. The meaning is not clear, but the sequence of thought may be this; 'We endure all for your sake, in order that the divine help which enables me to bear all, granted to me in answer to your prayers, may call out your thanksgiving, and so may redound to the glory of God.' Comp. i. 11. We have here the same mistake as in the A.V. of ii. 6, the Greek

the glory of God. For which cause we faint not; but 16
though our outward man perish, yet the inward *man* is
renewed day by day. For our light affliction, which is but 17
for a moment, worketh for us a far more exceeding *and*
eternal weight of glory; while we look not at the *things* 18

for 'the majority' being rendered simply 'many.' With 'cause to abound' comp. ix. 8; Eph. i. 8; 1 Thes. iii. 12: the verb is commonly intransitive, as i. 5, iii. 9, viii. 2, ix. 12.

16—18. He has just said how his *faith* sustains him (13—15): he now, without mentioning the word, expresses his steadfast *hope*. The balanced antitheses, verse by verse, give this passage the rhythm of a hymn.

16. *For which cause*] 'Because we know' what is stated in *vv.* 14, 15. There is doubtless in 'we faint not' a conscious repetition of *v.* 1. Through all his trials he retains courage. The thought emerges again v. 6.

but (on the contrary) **although** (*v.* 3) *our outward man* **is being destroyed**, as a garment is ruined by moths (Lk. xii. 33). 'The outward man' occurs nowhere else: it means the same as 'earthen vessel,' which is battered and damaged and almost worn out.

yet **our** *inward* man *is* **being** *renewed day by day*. The process of renewal in the spirit is as constant as the process of decay in the body. The body is again and again rescued from perishing, but S. Paul does not say that *its* powers are not wasting. 'The inward man' occurs Rom. vii. 22; Eph. iii. 16: comp. 'the old man' and 'the new man' (Rom. vi. 6; Eph. ii. 15, iv. 22, 24; Col. iii. 9). These expressions are perhaps of Platonic origin, and they should be noted as linking Epistles which are sometimes disputed, as Ephesians and Colossians, to Epistles whose genuineness is not open to doubt, as Corinthians and Romans. The idea of 'renewal' is another link (Rom. xii. 2; Eph. iv. 23; Col. iii. 10; Tit. iii. 5).

17. *For our light affliction, which is but for a moment*] Beautifully turned; but 'for *the* moment' (R.V.) is perhaps still better: literally, 'For the momentary light (amount) of our affliction' (i. 4, 8). In what follows, as in *v.* 4, words are piled up to express the intensity of the glory: *worketh* **out** *for us* **more and more beyond measure** (i. 8) *an eternal weight of glory*. The last phrase is a word-by-word antithesis to 'momentary lightness of affliction.' Comp. Rom. viii. 17; 2 Tim. ii. 11. 'Worketh out for us' contains no notion of compensation for suffering or of payment for value received, as if suffering constituted a claim. The verb is frequent in the Pauline Epistles, especially in Romans and this letter (v. 5, vii. 10, 11, ix. 11, xii. 12); elsewhere only Jas i. 3; 1 Pet. iv. 3.

18. *while we look not*] *i.e.* **since** *we look not*, do not fix our eyes on them or pay attention to them. It may also mean, **provided** *we look not;* and this would be suitable, if 'we' means all Christians. S. Paul sometimes passes rapidly from 'we'=Apostles or ministers to 'we'=all Christians: comp. Eph. i. 12, 13, 14; Col. i. 6, 7, 9, 13. 'The things

which are seen, but at the *things* which are not seen: for the *things* which are seen *are* temporal; but the *things* 5 which are not seen *are* eternal. For we know that if our

which are seen' would include the momentary afflictions, but it perhaps means chiefly the pleasant things of this life.

are *temporal*] Rather *are temporary*, lasting only for a time; Mt. xiii. 21; Heb. xi. 25. Seneca (*Ep.* 59) has some words somewhat similar to these; that the things of this world "are unreal and only for a time make a kind of show. Not one of them has stability or substance... Let us direct our mind to the things which are eternal." This was a commonplace in Stoicism, which knew nothing of Christian hope, but at best only philosophic resignation, which may fortify, but does not console. See on iii. 17, 18, iv. 7.

Chap. V. The same Subject continued.

The division between the chapters is again not very intelligently made. Chapter iv. would have ended better at v. 10.

1—10. He continues his impassioned statement of the sufferings and consolations of an Apostle as drawn from his own experience. The support derived from the realization of the unseen is further developed. Hope of eternal glory gives him strength to endeavour to be always such as Christ can approve.

1. The connexion with what precedes is shown both by the 'For' and by community of subject. The balanced rhythm which distinguishes iv. 16—18, still continues for a verse or two. *For we know that if our earthly house of* **the tabernacle** *were* **taken down.** Whatever doubts may have been raised on the subject, Christian ministers (or all Christians) *know* (comp. iv. 14) that the dissolution of the body means, not annihilation, but translation to a higher state of existence. The Vulgate has *si terrestris domus nostra hujus habitationis dissolvatur*: but *habitatio* is vague. 'House of the tabernacle' means 'house which is only a tent,' or 'tent-dwelling.' If the full phrase be retained, 'our earthly *home* of the tabernacle' might be better, seeing that with us a house is rather a contrast to a tent than a synonym for one; but 'our earthly tent-dwelling' is more simple. Seeing that neither houses nor tents are 'dissolved,' while both are 'taken down,' it seems better to use the latter expression. The Greek may mean either. It is the exact opposite of 'build up' (Gal. ii. 18; Mt. xxvi. 61, xxvii. 40) and generally implies total destruction. The comparison of the body to a tent is common in literature, although S. Paul uses it nowhere else: comp. 2 Pet. i. 13, 14; Is. xxxviii. 12; Wisd. ix. 15, which is rather close to this passage. See on x. 5. Lightfoot on Phil. i. 23 remarks that the camp-life in the wilderness, commemorated yearly at the Feast of Tabernacles, was a ready symbol of man's transitory life on earth. Clement of Alexandria says that Plato called man's body "an earthy tabernacle" (*Strom.* v. xiv. p. 703, ed. Potter). The idea of man's body being a tent fits in well with that of life being a pilgrimage, and also with the idea that here we are only sojourners (1 Pet. ii. 11). The metaphor

earthly house of *this* tabernacle were dissolved, we have a building of God, an house not made with hand, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven: if so 3

may have been suggested to S. Paul by his work as a 'tent-maker,' but it might readily occur to anyone.

we have] Not already, but at the moment when the tent-dwelling is taken down. As soon as the dissolution of the body takes place, something much better is there. What is absolutely certain is often spoken of as present.

a building of God] Better, *a building* from *God;* given by Him. The body is His gift also (1 Cor. xii. 18, 24), but man has a share in the production of it. The spiritual edifice is in a peculiar sense God's creation. 'Building' or 'edifice' implies something more permanent than a tent; *e.g.* of the Temple (Mt. xxiv. 1; Mk xiii. 1; comp. Eph. ii. 21).

an house not made with hand] The body is not made with hands. The point of contrast is with the tent-dwelling, rather than with the body which it represents. But the expression came to mean 'immaterial, spiritual.' Christ uses it of His own risen body (Mk xiv. 58), and S. Paul of the circumcision of the heart (Col. ii. 11). In the Septuagint 'made with hands' is always used of objects connected with idolatry (Lev. xxvi. 1, 30; Is. ii. 18, x. 11, xvi. 12, xix. 1; Dan. v. 4, 23, vi. 26); and therefore 'not made with hands' would come to mean 'free from pollution, pure.' Comp. Heb. ix. 11, 24 and see Lightfoot on Col. ii. 11.

eternal in the heavens] We must put a comma after 'eternal.' The contrast is thus balanced: the present body is (1) earthly, (2) a tent-dwelling; the future body is (1) from God, in the heavens, (2) an edifice not made with hands, eternal.

2. *For in this we groan*] Better, *For* verily *in this we groan* (R.V.), or *For in fact, For also*, or *For, what is more.* 'For' by itself is not enough. 'For' introduces the motive of S. Paul's words; 'I speak of this sure hope because we are conscious of sorrow.' 'In this' probably means 'in this tent,' *i.e.* this body: but the Greek is ambiguous and may signify 'hereby' (1 Cor. iv. 4), 'by this' or 'herein' (Jn iv. 37, xv. 8, xvi. 30); and the meaning will then be, 'For truly this is why we groan.' But 'in this tent-dwelling' is more probable.

earnestly desiring to be clothed upon] That is, 'in our earnest desire to be clothed upon.' The groaning is the result of eager longing (ix. 14; Rom. i. 11; Phil. i. 8, ii. 26); and the eager longing is evidence of the reality of what is yearned for. It is improbable that a natural craving should be incapable of gratification; and our yearning to have our perishable bodies superseded by something permanent, is evidence that the permanent dwelling is possible. The word used in what follows is not the same as that in *v.* 1: it implies a permanent home (Jude 6; 2 Mac. xi. 2); *to be clothed upon with our* habitation *which is from heaven* (R.V.). The idea is that of a lasting edifice

4 be that being clothed we shall not be found naked. For we that are in *this* tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that

being placed over a very frail one, which then ceases to be of value, and this idea is united with that of one garment put over another. The cloth of the tent easily suggests the cloth of a garment, and the two thoughts go on, side by side. There should be only a comma at the end of *v.* 2.

3. There is some doubt about the Greek of this verse, and a great deal of dispute about the meaning of it. It would not be worth while to give all the various explanations which have been suggested. From the best attested Greek text we can obtain a meaning which is simple and suitable to the context. *If so be that being clothed we shall not be found naked* is a remark added to explain the second half of *v.* 2. 'I say *clothed upon*, of course on the supposition that, when we are clothed upon, we shall not be found naked.' 'Naked' means without a body. The upper garment (Jn xxi. 7) is the resurrection body, the under garment is the natural body. If a man without his upper garment was called 'naked,' much more would he be called 'naked' if he had thrown off his under garment also. But if he had the upper garment on him, the absence of the under one would not be felt. It is only those who are still alive in the body when Christ returns that can be said to be *clothed upon*. If they were dead and had left their bodies, there would be nothing upon which the new habitation could be superimposed, and the expression *clothed upon* would be incongruous. See notes in the *Speaker's Commentary*, pp. 418, 424.

4. After the explanatory remark in *v.* 3 he returns to the subject of *v.* 2. *For* verily or *For* indeed (as in *v.* 2) *we that are in* the *tabernacle* (the one mentioned before) *do groan, being burdened*. This seems to refer to all Christians, and throws light on the meaning of *v.* 1. 'In the tabernacle' here confirms the view that 'in this' in *v.* 2 means 'in this tabernacle.' 'Being burdened,' like 'earnestly desiring,' gives the reason for the groaning; it is the same verb as is rendered 'pressed' (A.V.) or 'weighed down' (R.V.) in i. 8. There should be at most a comma after 'burdened.'

not for that we would be unclothed] This puts the 'not' in the wrong place; 'not' belongs to 'we would'; because (Rom. v. 12) *we* do not wish to *be unclothed*; or, wherefore (Phil. iii. 12) *we* do not wish. As in Phil. iii. 12 (see Lightfoot's note), either 'because' or 'wherefore' makes sense; but here 'because' makes the better sense. The Apostle's longing to remain in the body until the Lord comes is a burden to him and makes him groan. The thought that he may be 'unclothed,' *i.e.* lose his body in death, is painful to him. He would much rather live to see the Second Advent, and have the resurrection body put on him without dying. Such a feeling was very natural in one who believed that the Second Advent was close at hand. The direct transition from life to a higher life seemed much happier than from life through death and resurrection to the higher life. See the remarkable parallel 2 Esdr. xiii. 24.

mortality might be swallowed up of life. Now he that hath 5
wrought us for the selfsame *thing is* God, who also hath
given unto us the earnest of the Spirit. Therefore *we are* 6
always confident, knowing that, whilst we are at home in
the body, we are absent from the Lord: (for we walk by 7

that mortality might be swallowed up of life] 'Mortality' may be right; but 'the mortal' more probably means 'our mortal part'; *that what is mortal in us may be swallowed up by life*. Comp. 1 Cor. xv. 54; Is. xxv. 8; *Book of Enoch* xxxix. 8.

5. **But** *he who* **wrought** *us for* **this very thing** is *God*. The 'hath' in both clauses should be omitted; the aorists refer to the times when fitness and the Spirit were given. 'But' implies some such thought as, 'This may seem strange to some of you.' 'Wrought' or 'worked out' refers to redemption and regeneration, rather than to creation: comp. iv. 17, vii. 10, 11, ix. 11, xii. 12, where the same verb is used. 'This very thing' refers to being clothed upon and what is mortal being absorbed in life. It was for precisely this that God prepared us, *who* **gave** *to us the earnest of the Spirit*. The 'also' is not genuine. The Spirit is an earnest of the realization of the yearning for future glory. With this doctrine of the Spirit as a pledge, here and i. 22 (where see note), comp. Eph. i. 14, iv. 30, and Rom. viii. 15—17, 23.

6—10. This sums up results and recalls the strong conviction expressed in *v.* 1. The A.V. does not quite correctly give the construction of *vv.* 6—8, which is broken by the parenthesis in *v.* 7. **Confident therefore always**, *and knowing that, whilst we are at home in the body, we are absent from the Lord, for we walk* **by means of** *faith and not* **by means of visible form**,—*we are confident, I say, and* **are well pleased** *rather to* **get** *absent from the body and to* **get home unto** *the Lord*. In *v.* 6 we have presents, 'are at home, are absent'; in *v.* 8 aorists, 'get absent, get home.'

For the thought comp. Phil. i. 23; and Acts xx. 29, where the word rendered 'departing' should be translated 'arrival,' *i.e.* 'getting home unto the Lord' (see Chase, *Credibility of the Acts*, pp. 263, 264).

6. The verb for 'being confident' occurs only here, v. 8, vii. 16, x. 1, 2, and Heb. xiii. 6.

7. *by faith, not by sight*] The meaning of 'by' is uncertain, and perhaps it has not quite the same shade of meaning in both clauses. It may mean either *the means by which*, or *the element through which* the motion takes place. The latter meaning easily passes into *the condition in which* something takes place. Comp. 'walk in the light' (A.V.), 'amidst the light' (R.V.), 'by the light' (R.V. margin), in Rev. xxi. 24. 'By sight' is wrong, if this is understood to signify 'by the power of sight, by our eyes.' The Greek means 'that which is seen, the visible form'; 'we have no pillar of cloud or of fire to guide us.' We live here under a condition of believing in Christ, not under the condition of His visible presence.

8. There is here partial repetition of *v.* 6. 'Being confident therefore always...we are confident, I say.'

8 faith, not by sight:) we are confident, I say, and willing
rather to be absent from the body, and to be present with
the Lord.

9 Wherefore we labour, that, whether present or absent,
10 we may be accepted of him. For we must all appear before

and willing] Better, *and* **well pleased** (xii. 10; Mt. iii. 17, xii. 18, xvii. 5; Lk. xii. 32; 1 Cor. i. 21, x. 5; &c.): the verb expresses more than willingness. The Apostle says that he is more than willing to *migrate out of the body*, which shows that there is no fear of death in *v.* 4. As at a later period (Phil. i. 20—25), he is 'in a strait betwixt the two.' For some reasons he would like to remain alive; for others he would prefer to depart. But the reasons for wishing to remain have changed in an interesting way. Here he longs to see the Lord without dying, believing that the Lord will come soon; it is for his own sake that he desires not to die. There it is for the sake of the Philippians that he desires to remain alive. Probably he was less confident that Christ would come soon, and therefore had ceased *for this reason* to wish to live longer. In both cases the reason for his desire to migrate from the body is that he may come home to the Lord. Comp. *Sin vera sunt quae dicuntur, migrationem esse mortem in eas oras quas qui e vita excesserunt incolunt, id multo jam beatius est* (Cic. *Tusc.* i. 41. 98).

9. *Wherefore we labour*] Literally, *Wherefore* **also** *we* **are ambitious** (R.V. margin), *whether we are* **at home** *or absent* **from home**, *to be* **acceptable** *to Him:* 'acceptable' (Rom. xii. 1, 2, xiv. 18; Eph. v. 10) rather than 'well-pleasing,' simply to mark the change of word from 'well pleased' in *v.* 8; otherwise 'well-pleasing' (Phil. iv. 18; Col. iii. 20; Heb. xiii. 21) is accurate. Comp. Wisd. iv. 10, ix. 10. The word, which in classical Greek means 'to be ambitious,' in late Greek loses its definiteness and signifies 'to strive earnestly'; so that 'labour' (A.V.) and 'make it our aim' (R.V.) represent it fairly well. Elsewhere only Rom. xv. 20; 1 Thes. iv. 11. Nevertheless, the classical meaning may be right here, and this aim of the Apostle is a truly noble *ambition*. It is scarcely credible that 'whether we are at home or absent from home' refers to his *place of abode in this world*. The use of the very same words in the preceding verses, and what follows in *v.* 10, show that the reference is to being *in the body* or *out of the body*. His ambition is, in either state, to have Christ's approval.

10. *For* **all of us** *must* **be made manifest** (1 Cor. iv. 5) *before the judgment seat of Christ*] '*All* of us'; first, with great emphasis. This is a reason for aiming at Christ's approval; every Christian, whether Apostle or not, whether in the body or out of it at the time of His Advent, by Divine decree will have to come before Him for approbation or condemnation, there *to be made manifest* (iii. 3) by having his real character disclosed (Jn iii. 21; Eph. v. 13; Col. iii. 4; Rev. iii. 18, xv. 4). For 'judgment seat' see Rom. xiv. 10; Mt. xxvii. 19; Jn xix. 13; and often in Acts. In Rom. xiv. 10 S. Paul speaks of 'the judgment seat of *God*.' "It is important to notice how easily S. Paul passes from 'Christ' to 'God.' The Father and the Son were in his mind so united

the judgment seat of Christ; that every one may receive the *things done* in *his* body, according to that he hath done, whether *it be* good or bad. Knowing therefore the terror 11
of the Lord, we persuade men; but we are made manifest unto God; and I trust also are made manifest in your

in function that They may often be interchanged. God, or Christ, or God through Christ, will judge the world" (Sanday and Headlam *ad loc.*). Comp. i. 2, xiii. 14; also Polycarp 6.

that every one may receive] Better, *that* **each** *one may receive:* the treatment will be individual, soul by soul. The word for 'receive' implies that what is received is one's own or one's due, and thus it easily acquires the sense of 'be requited for': comp. Col. iii. 25; Eph. vi. 8; Lev. xx. 17. It is used in particular of receiving wages (2 Pet. ii. 13), of *reaping* a reward: comp. Gal. vi. 7.

the things done *in* his *body*] Literally, *the things* (done) *through the body*, as an instrument: comp. *v.* 7.

according to that he hath done, whether it be *good or bad*] Rather, *according to* **the things which he did** while in the body, *whether* **he did** *good or* **did** *bad*. The Greek has merely 'whether good or bad': but it is more likely that 'he did' is to be supplied than 'it be.' Although what precedes is in the plural ('the things'), 'good' and 'bad' are in the singular. Nothing is said here either for or against the doctrine of probation after death; but there is silence as to the possibility of probation after death. The Apostle says that all Christians will have to answer for what they have done in this life, and the natural (but not necessary) implication is, that there will be no other period in which either reward or punishment can be earned. Nor does he say whether those who leave the body are judged when they leave it, or have to wait until the Second Advent.

v. 11—vi. 10. The Life of an Apostle.

It is not easy to find a suitable heading for this section, which, although consecutive, touches on a variety of topics connected with the office of an Apostle and with S. Paul's own life and experiences. But it is important to notice that there is a transition from the Sufferings and Supports of an Apostle (iv. 7—v. 10) to matters which do not fall under that head. He once more makes personal explanations as to his work in the capacity of a preacher (*vv.* 11—19), an ambassador (*vv.* 20, 21), and a minister (vi. 1—10). All this has been of a character which ought to commend him to those among whom he has worked.

11. *Knowing therefore the terror of the Lord*] 'The terror of the Lord' is misleading; it is not the terror which the Lord inspires, but the fear which we feel, of Christ as our Judge, that is meant. S. Paul is conscious that his actions are determined by the conviction that he will have to answer for them before the judgment-seat of Christ. *The* **fear** *of the Lord* (R.V.), *timorem Domini* (Vulgate), is right. In what follows the A.V. is badly punctuated. There should be only a comma

12 consciences. For we commend not ourselves again unto you, but give you occasion to glory on our behalf, that you may have *somewhat* to *answer* them which glory in ap-
13 pearance, and not in heart. For whether we be besides

after 'men,' and more than a comma after 'God.' These two words are emphatically contrasted; *men we persuade, but to God we are made manifest.* Of what is it that the Apostle persuades men? not of the truth of the Gospel, nor of the certainty of a judgment to come, but of his own integrity. This brings out the contrast. 'I have to persuade men that I am honest; to God I *have already been* made manifest.' The judgment which will be pronounced on the Apostle at the Great Day has already (perfect tense) been framed by God. It is a judgment made with full knowledge. But the prejudices of the Corinthians against him have been the result of ignorance and misapprehension. They can be removed by persuasion, and he *hopes* that they have been removed; *I* **hope** *that in your consciences also we* **have been** *made manifest.* 'Also' belongs to 'consciences'; in them as well as to God. Hence the repetition of the perfect tense; he hopes that his self-vindication is successful, and that he is seen by them as he knows that he is seen by God.

Some make 'we persuade men' anticipate *vv.* 18—20; 'Realizing the awfulness of the thought of Christ who is the Judge of all, we do our work as an Evangelist; we persuade men to be reconciled to God and so be ready for that day.' Then, partly because persuasion suggests the idea of artifice and recalls to his mind the charge of insincerity, he continues, 'but to God we have been made manifest.'

12. 'For' is not found in the best Greek texts, and the asyndeton is telling: 'again' is emphatic; **We are not again commending** *ourselves to you*: see on iii. 1. What he has just been saying would easily lend itself to a repetition of that charge. *But* (on the contrary) **we say this as giving you an occasion of glorying** *on our behalf, that ye may have* (it to use) **against them who** *glory in appearance, and not in heart.* Once more (ii. 12) it is all for the Corinthians' sake. What looks like self-praise is really done to supply them with a basis of operations, when they have to stand up against those who boast about superficial advantages rather than solidity and reality of character. His Jewish opponents boasted of their descent from Abraham, of being circumcised, of having exclusive religious privileges, perhaps also of intimacy with James, the Lord's brother, and of having seen Christ Himself. S. Paul tells the Corinthians that he is giving them material for answering these boasts with boasting of a different kind. If what he has been saying about himself is believed by them to be true, they can use it as an answer. 'What are the external advantages of which you vaunt compared with a good conscience and work done in the fear of God? Our experience of Paul is that he devotes himself to God and to us. You do neither.' For the opposition between 'appearance' or 'face' and 'heart' comp. 1 Thes. ii. 17; for 'glory' see on ix. 2.

13. *For whether we be besides ourselves*] Rather, *For whether we*

ourselves, *it is* to God: or whether we be sober, *it is* for your cause. For the love of Christ constraineth us; because 14
we thus judge, that if one died for all, then were all dead:

went mad (aorist), (it was) *for God, or whether we are in our right mind*, (it is) **for you**. 'For God' and 'for you' are the same in case and construction, and must be translated alike. S. Paul had had his speaking with tongues, his revelations, and ecstasies; and for all that side of his life his critics had said with Festus (Acts xxvi. 24), as His critics had said of Christ (Mk iii. 21), that he was mad. 'Be it so,' he replies; 'let us say that at such times I was beside myself; it was unto God and in His service that I was so. But now and generally I am in my right mind; and it is unto you, for your benefit and in your service, that I am so. Take whichever side of my life you like, assume that the whole of it is either the one or the other, where does selfishness come in? There is no room for it, either in the madness which is directed to God's glory, or in the sanity which is devoted to your edification.' If 'went mad' refers to one event, and not to the different occasions on which he had exceptional spiritual experiences, it must be referred to the Rapture recorded in xii. 1—5 rather than to his conversion. His conversion was 'for you' as well as 'for God,' for it made him an Apostle. If xii. 1—5 was written before this, this may be a direct reference to it. It was one instance of his being 'beside himself' of which he had 'gloried' to the Corinthians.

14. *For the love of Christ constraineth us*] 'The love of Christ' is not parallel to 'the fear of the Lord' (*v.* 11). That means the fear which we feel towards the Lord; this means the love which Christ has towards us: comp. Eph. iii. 19. It is because He loves us so much that we are compelled to restrict our energies to the service of either God or our fellow-men. By 'constraineth' seems to be meant 'keeps within bounds,' prevents our affections from wandering to any objects other than God and the good of others; or, possibly, prevents us from commending ourselves. The word implies pressure, but the pressure that restrains, rather than that which pushes forward: 'urges us on' is not quite the meaning. Comp. Phil. i. 23, the only other place in which S. Paul uses this verb; 'I am hemmed in on both sides, I am prevented from inclining one way or the other' (Lightfoot *ad loc.*).

because we thus judge] The verb is aorist, but here may be represented by the English present or perfect: *because we* **have formed this judgment**, *i.e.* have come to this opinion. Some refer the aorist to his conversion, which is scarcely admissible. He could hardly be said to have formed any such conviction at the moment when Christ captured him and suddenly made him cease from persecuting Him. It refers rather to the period of reflexion which followed his conversion.

that if one died for all, then were all dead] This obscures the argument, which runs, *that one died for all*, **therefore they all died**. Not simply 'all' but '*the* all,' viz. the all for whom the one died. Seeing that He died on their behalf, 'they all died *in* Him: *mors facta in morte Christi*' (Bengel). The principle assumed is that of *representation*. In

15 and *that* he died for all, that they which live should not henceforth live unto themselves, but unto him which died
16 for them, and rose *again*. Wherefore henceforth know we no *man* after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we *him* no more.
17 Therefore if any *man be* in Christ, *he is* a new creature:

one sense all died in Adam (1 Cor. xv. 22); in quite another, all died in Christ. This latter death was symbolized by baptism, in which immersion represented being dead and buried to one's old self, and the return to air and sunshine represented resurrection to a new life (Rom. vi. 1—14). The 'if' is not genuine.

15. *should not henceforth live unto themselves*] Rather, *should* no longer (now that they have died in Christ as their representative) *live unto themselves*. Comp. Rom. xiv. 7—9; Gal. ii. 20; Col. iii. 3.

died for them, and rose again] 'For them' belongs to *both* verbs; *for them died and rose again:* 'in Christ shall all be made alive.'

16. Against all external evidence this verse has been suspected of being a subsequent insertion, either by the Apostle or by a copyist, because (it is said) it breaks the argument. It is true that the passage would read quite smoothly, if we went direct from *v.* 15 to *v.* 17; but that is no reason for condemning *v.* 16. Its connexion with what precedes and what follows is quite intelligible. Seeing that all men are intended to live, not to self, but to Christ and to others in Him, it follows that our knowledge of others must not be 'after the flesh.' This does not mean that we are not to judge them by a worldly standard; but that our knowledge of them cannot be based upon their bodily appearance or material existence, *e.g.* race, wealth, learning, and the like. It is the inner man, the spirit, the new creation, which counts; and this is the same in Jew and Gentile, rich and poor, learned and unlearned. Comp. xi. 18; Phil. iii. 4; Jn viii. 15.

There is a strong emphasis on 'we,' which must therefore precede the verb; and a secondary emphasis on 'henceforth': *Wherefore* we *henceforth know no man after the flesh.* He intimates that there are some people, his opponents, whose knowledge is limited to externals, and that he himself had once suffered from this defect. 'Henceforth' means since we recognized that we died and rose again in Christ: the phrase used is almost peculiar to S. Luke's writings; elsewhere here only.

though we have known Christ after the flesh] The Apostle allows that this once was the case; he knew Christ only according to outward appearance, as a renegade Jew and revolutionary Rabbi, who had been rightly put to death. The second 'henceforth,' like the one in *v.* 15, should be 'longer' or 'more': *now we come to know Him in that way no more.* When S. Paul had been freed, not only from his original Pharisaism, but also from the narrowness of his first ideas about the Christ, he saw that the risen Lord of all "dwarfed and shamed the notion of all mere local, and family, and national distinctions" (Farrar).

17. *Therefore*] Better, **Wherefore**. It is the same word as at the beginning of *v.* 16. But the two are not equivalent; they do not each

old *things* are past away; behold, all *things* are become new.
And all *things are* of God, who hath reconciled us to him- 18
self by Jesus Christ, and hath given to us the ministry of
reconciliation; to wit, that God was in Christ reconciling 19
the world unto himself, not imputing their trespasses unto

introduce parallel consequences of *v.* 15. The first 'wherefore' gives the consequence of *v.* 15; the second gives that of *vv.* 15 and 16. 'If Christ died for all, that all might live to Him, and if knowledge by mere externals is for Christians no longer possible, *then*, if any man is in Christ, he is a new creature.' There is no 'he is' in the Greek, and the word for 'creature' is literally 'creation'; so that we may translate, *there is a new creation*, which was a common expression in Jewish writers for one brought to know the true God. Or, instead of understanding 'there is' or 'he is,' we may understand 'let him be'; *let him be a new creature*. but this is not probable. What follows is an explanation of 'new creature'; **the** *old things passed away; behold,* **they** *are become new.* The A.V. once more neglects the article (see on ii. 16), and in making 'all things' the nominative of 'become new' follows a text which is probably corrupt. Perhaps 'all things' at the beginning of *v.* 18 got accidentally repeated. The 'behold,' and the perfect tense, 'are become,' give the sentence a jubilant ring. Comp. Is. xliii. 18, 19; Rev. xxi. 5; *Book of Jubilees* v. 12. The Vulgate makes the protasis go on to 'new creature'; *si qua ergo in Christo nova creatura, vetera transierunt.* 'Wherefore if there is any new creature in Christ, old things are passed away.' But this is wanting in point. For 'pass away' in this sense comp. Mt. xxiv. 35; 2 Pet. iii. 10.

18. The aorists here should not be turned into perfects; they point to Christ's atoning sacrifice: and the precise force of the prepositions should be preserved. This great change is not our own work. **But** *all things are* **from** *God, who* **reconciled** *us to Himself* **through** *Christ, and* **gave** *to us the ministry of reconciliation.* The first 'us' means all mankind; the second means the ministers of the Gospel, as is clear from *v.* 19. Had the second 'us' meant all mankind, we should have had in *v.* 19 'committed to *them.*' And the first 'us' must not be limited to the Apostles, because of 'reconciling *the world*' in *v.* 19.

Here, as elsewhere in Scripture, the change on man's side is emphasized: comp. Rom. v. 10 (see Lightfoot's note), 11, xi. 15. See Trench, *Synonyms of N.T.* § lxxvii.

the ministry of reconciliation] To the preachers of the Gospel is committed the work of persuading men to accept God's offer of reconciliation with Himself. The word 'ministry' is used of the Apostles iv. 1, vi. 3; Rom. xi. 13; 1 Tim. i. 12; and often in Acts.

19. There should be no comma after 'in Christ,' for 'was' belongs to 'reconciling.' The construction is: **Seeing that God in Christ was reconciling** *the world to Himself,* (1) *not* **counting to them** *their trespasses, and* (2) **having committed to** *us the word of reconciliation:* not, 'God was in Christ, (1) reconciling, (2) not reckoning, (3) having committed.' There were two things which showed that God was working

them; and hath committed unto us the word of recon-
20 ciliation. *Now* then we are ambassadors for Christ, as
though God did beseech *you* by us: we pray *you* in Christ's
21 stead, be ye reconciled to God. For he hath made him *to be* sin for us, who knew no sin; that we might be made the righteousness of God in him.

to win over the whole human race to Himself, (1) His not counting against them sins for which Christ had atoned, (2) His having deposited with the Apostles His message of reconciliation. We might translate, **because** *He does not count...and did commit &c.* The different tenses show that the forgiving went on continually, while the commission was given once for all. As in Gal. i. 1, the Apostle claims to have received his commission direct from God. The verse contains the Pauline doctrine that in redemption the Father is the Source, the Son the Mediator; Rom. iii. 24; Col. i. 20.

20, 21. He sets forth his work as an ambassador from God.

20. **On behalf of Christ** (first, with emphasis), **therefore, we are acting as ambassadors**, *as though God* **were intreating** (imperfect) *by us: we* **beseech on behalf of Christ, Become reconciled** *to God.* There is no need to insert 'you' after either 'intreating' or 'beseech': and to insert 'ye' in the last clause (A.V., R.V.) creates a wrong impression. In 'Be ye reconciled to God' an emphasis naturally falls on 'ye'; and that implies a contrast with '*God* is reconciled to *you*,' a contrast which is neither expressed nor implied. The change from 'intreat' or 'exhort' to 'beseech' occurs again x. 1, 2; comp. viii. 4. The Greek rendered in the A.V. 'for Christ' and 'in Christ's stead' is the same: 'on Christ's behalf' is better than either. On ministers as *ambassadors* see Lightfoot, *Ordination Addresses*, pp. 47 ff.

21. The 'For' in the A.V. illustrates the tendency in Versions to insert particles, which make the diction more smooth, but less forcible. There is no 'For' in the Greek; and the abruptness of the appeal adds emphasis to it. 'Does any one ask, How should I become reconciled?' **Him who knew no sin, on our behalf He made (to be) sin** (Gal. iii. 13): **in order that** *we might* **become** *the righteousness of God in Him.* That in 'He made to be sin' 'sin' = 'sin-offering' is a view which has found advocates from Augustine to Ewald, but N.T. usage is against it. Ritschl, *Rechtfertigung und Versöhnung* (Eng. tr. by Black, *Justification and Reconciliation*, 2nd ed. Edinb. 1902), is a storehouse of information as to theories respecting this difficult subject. See also Oxenham, *The Catholic Doctrine of the Atonement*, Lond. 1881; Lias, *Hulsean Lectures*, Camb. 1884; Westcott, *The Victory of the Cross*, 2nd ed. Lond. 1889.

righteousness of God] This includes both the righteousness which is God's attribute and also that which proceeds from Him as a grace to man: see Sanday on Rom. i. 17. While, on the one hand, God is made human in Christ, even to the extent of being a sacrifice for man's sin, on the other, man is made divine in Christ, even to the extent of winning the reward for God's righteousness.

in him] By virtue of His atoning death and of our union with Him.

We then, *as* workers together *with him*, beseech *you* 6
also that ye receive not the grace of God in vain. (For he 2
saith, I have heard thee in a time accepted, and in

It balances 'for us' or 'on our behalf' in the previous sentence; but it could not be said that we become righteousness, *i.e.* are treated as righteous, *on Christ's behalf*. On the death of Christ as a propitiatory sacrifice see Sanday and Headlam on Rom. iii. 26.

Chap. VI. The same Subject continued.

1—10. S. Paul continues his personal explanations respecting his work. These personal explanations are specially prominent in *vv.* 3 and 4, about which *vv.* 4—10 give details as to the way in which his ministry was exercised. He can give an account of it which might well put his adversaries to shame. His readers can take it and use it as material for defence. "The almost lyrical character which belongs to this burst of feeling may be fitly compared to Rom. viii. 31—39; 1 Cor. xiii. 1—13, which occupy in a similar manner the central place in these Epistles" (Stanley).

1. *We then*, as *workers together* with him, *beseech* you *also*] Better, **But working** *together with him*, **we intreat also**. The reference is to v. 20: 'we besought you on Christ's behalf to become reconciled to God; *but* we do more; we intreat also &c.' There is no 'with Him' in the Greek; but 'working together' implies with someone, and with God or with Christ is probably meant. With *the other Apostles*, or with *other teachers at Corinth*, or with *you Corinthians*, is possible, but does not fit the context so well. 'Working together with *our exhortations*,' *i.e.* joining example to precept, is rather forced. Both God and Christ have just been mentioned, and to understand 'with Him' is natural enough. 'Also' refers to the previous appeal, and shows that the same class of readers is addressed as before. If 'you' is inserted (A.V.) 'you also' may be misunderstood as 'you in addition to others.'

that ye receive not] Here 'ye' is in the Greek, at the end of the sentence for emphasis; and the point of the emphasis is, 'ye any more than we.' Apostles who are fellow-workers with God of course have not received the grace of God in vain. When their converts receive this grace they must remember what it involves, and live accordingly.

in vain] *i.e.* to no purpose, without solid result: Gal. ii. 2; Phil. ii. 16; 1 Thes. iii. 5; Is. lxv. 23; Jer. vi. 29. Holiness of life is the proper fruit of the grace, which ought to render Corinthian licentiousness impossible.

2. A parenthesis, showing why the Corinthians should *at once* follow his exhortations. 'He saith' is 'God saith,' God who gives the grace and with whom the Apostle works. The quotation is from the Septuagint of Is. xlix. 8: **At an acceptable time I hearkened to** *thee, and in* **a** *day of salvation I* **succoured** *thee*. The 'acceptable time' (comp. Lk. iv. 19) is that in which the grace of God specially abounds. The aorists point to this blessed season as certain. 'To hearken to' is very frequent in the Septuagint, but occurs nowhere else in N.T.

the day of salvation have I succoured thee: behold, now *is* the accepted time; behold, now *is* the day of salva-
3 tion.) Giving no offence in any *thing*, that the ministry be
4 not blamed: but in all *things* approving ourselves as the ministers of God, in much patience, in afflictions, in neces-
5 sities, in distresses, in stripes, in imprisonments, in tumults,

now is *the accepted time*] Or, *now is the* **welcome and acceptable** *time*. This is the Apostle's comment on the Scripture just quoted; and in his earnestness he uses a compound, which intensifies the meaning of 'acceptable' to 'highly acceptable,' 'very welcome'; viii. 12; Rom. xv. 16, 31.

3. *Giving no offence in any* thing] In construction this is coordinate with 'working together with Him' in *v.* 1. The Greek negatives furnish another instance of his fondness for alliteration.

that the ministry be not blamed] A rare verb, found in N.T. only here and viii. 20. He strives not to be a disfiguring blemish (2 Pet. ii. 13), a disgrace to his profession. In him the reputation, not merely of all ministers, but of the cause for which they worked, was at stake.

4. The A.V. is inaccurate in several particulars. The Greek gives, *But in everything* (vii. 11, 16, ix. 8, xi. 9) *commending ourselves, as ministers of God* (*should do*). 'Ministers of God' (no 'the') is nominative, with an emphasis on 'God'; not accusative after 'commending': *in everything, as God's ministers, commending ourselves*. Comp. iii. 1. The repetition in what follows,—'in' eighteen times, 'by' or 'through' thrice, and 'as' seven times,—is impressive. We can trace a grouping in the numerous items; but in marking the groups the divisions between the verses are not so helpful as they might be. The first quality mentioned is one of the main characteristics of his ministry,—'much patience,' then we have in three groups the ways in which this much patience is exhibited. Then in *v.* 6 he returns to the main characteristics, and mentions eight others. The change of preposition marks another division, and the change to 'as' yet another.

in much patience] This must be distinguished from 'longsuffering' in *v.* 6. It signifies the endurance of what is adverse, without complaining, and without losing heart: it is a brave patience (i. 6, xii. 12). 'Longsuffering' is the endurance of injuries, without being provoked to anger or retaliation. Trench, *Synonyms* § liii.

in afflictions, in necessities, in distresses] These constitute one of the fields in which the 'much patience' is manifested. They are troubles which beset his work. 'Afflictions' have been mentioned before (i. 4, 8, ii. 4, iv. 17). 'Necessities' are worse than 'afflictions,' as implying that either there is no avoiding of them or no escape from them. 'Distresses' are the straits to which in iv. 8 he says that he is *not* reduced. There he speaks of being 'in every way pressed or afflicted, but not straitened'; here he speaks of being both in afflictions and in straits. It is doubtful whether the three words used here are meant to form a climax. 'Necessities' and 'distresses' are worse than 'afflictions'; but that 'distresses' are worse than 'necessities' is not so clear.

in labours, in watchings, in fastings; by pureness, by know- 6
ledge, by longsuffering, by kindness, by the Holy Ghost, by
love unfeigned, by the word of truth, by the power of God, 7

5. *in stripes, in imprisonments, in tumults*] Another field in which the 'much patience' is exhibited; the troubles which are inflicted upon him by men. Here certainly there is no climax. 'Stripes' refer to being beaten by scourges or rods, either by the Romans or by the Jews: xi. 23—25; Acts xvi. 23. Of 'imprisonments' of the Apostle previous to this letter we know of only one, viz. that at Philippi; but there had evidently been others (xi. 23). He was expelled from Antioch in Pisidia and stoned at Lystra, and he may have been put in prison previous to these indignities. 'Tumults' are several times mentioned in the Acts (xiii. 50, xiv. 5, 19, xvi. 19, 22, xvii. 5, xviii. 12, xix. 23).

in labours, in watchings, in fastings] This is the third field in which patience is exhibited; the troubles which he laid upon himself, as a necessary part of his work. The word for 'labours' implies severe toil and the weariness which is the result of it (x. 15, xi. 23, 27). It is certainly not to be limited to manual labour, any more than 'watchings' to apostolic work. The two cover all his energy, working with his hands, travelling, teaching, praying, and also his 'anxiety about all the churches.' 'Fastings,' both from the context and also from usage, is best understood of voluntary abstinence; not of the times when he could not get food (1 Cor. ix. 37; Acts xiv. 23). In xi. 27 he distinguishes 'fastings' from hunger and thirst. Here the enumeration of ways in which 'much patience' is manifested ends. What follows is a series of characteristics which are coordinate with 'much patience.' The preposition should not be changed from 'in' to 'by.'

6. *pureness*] Not to be limited to chastity: general purity of life and sincerity of purpose: comp. xi. 3, the only other passage in which the word occurs. See Westcott on 1 Jn iii. 3.

knowledge] Here, as in viii. 7, xi. 6; 1 Cor. xii. 8, xiii. 2, 8, xiv. 6, of knowledge of the spirit of the Gospel.

longsuffering] This and 'kindness' (coupled Gal. v. 22) have reference to his conduct towards others. The latter is the special grace of the gentleman, tending to place others at their ease and shrinking from inflicting pain; *invitans ad familiaritatem sui, dulcis alloquio, moribus temperata* (Jerome). See Trench, *Synonyms* § lxiii.

the Holy Ghost] The mention of this and 'the power of God' in such a list is somewhat strange. In each case he is giving the source of all these characteristics of his ministry. In Gal. v. 22 he says that the fruit of the Spirit is love; therefore the transition from the 'Holy Spirit' to 'love unfeigned' (Rom. xii. 9) is natural. But one is tempted to abandon the common reference to the Holy Ghost (A.V., R.V., &c.) and translate *in a spirit that is holy*, meaning the Apostle's own spirit. By 'unfeigned' is meant free from affectation and formality, sincere and from the heart. In 1 Pet. i. 22 it is applied to love of the brethren, in 1 Tim. i. 5 and 2 Tim. i. 5 to faith. The word is not found in classical Greek, but in Wisd. v. 18, xviii. 16: see on x. 6.

7. *the word of truth*] This may mean either the Gospel, or the

by the armour of righteousness on the right hand and on
8 the left, by honour and dishonour, by evil report and good
9 report: as deceivers, and *yet* true; as unknown, and *yet* well known; as dying, and behold, we live; as chastened,

sincerity of his utterances in public and private. The latter fits better with what precedes. Neither his affection nor his speech was hypocritical. His enemies said that both were.

the power of God] Not to be confined to either his preaching or his miracles: it covers the whole of his ministerial work. Its influence and success were not his, but God's (iv. 7).

by the armour of righteousness] Here, with the change of preposition, 'in' to 'by' or 'through,' we should have had a change of verse. 'Armour' might be rendered 'weapons,' and 'weapons of righteousness' means those which righteousness supplies. Neither 'armour' nor 'weapons' is satisfactory; the word includes both defensive and offensive arms. 'Arms' would be ambiguous. Comp. Eph. vi. 13—17. 'On the right hand and on the left' implies that the panoply is complete; literally, '*of* the right (offensive) and *of* the left (defensive).'

8. *by honour and dishonour*] There is no such verbal antithesis in the Greek; *by* glory *and dishonour*. The glory comes from God and His true servants, the dishonour from those who oppose both. Such glory and such dishonour are alike a recommendation of the Apostle and his work. Others here prefer 'through' to 'by,' supposing the idea to be that of *passing through* both glory and disgrace. While 'glory and dishonour' are bestowed on one who is present, 'evil report and good report' are commonly used of the absent. From this S. Paul passes on to show the nature of the dishonour and evil report on the one hand, and of the glory and good report on the other. Note the chiasmus and comp. ii. 16, iv. 3. In the first two of the seven clauses what has been said of him, or might be said of him, is put first, what is actual fact, second.

as deceivers, and yet *true*] There is no 'yet' in the Greek, and it is doubtful whether it should be inserted in English. To couple two ideas with a simple 'and,' and leave the contrast between them to speak for itself, is sometimes more effective than to use 'and yet' or 'but.' In the Vulgate we have simply *et*. An 'and' to introduce an antithesis is very frequent in S. John (i. 10, 11, iii. 11, 19, 32, v. 39, 40, vi. 36, 43, &c.). With 'deceivers' comp. 2 Jn 7; Mt. xxvii. 63; 1 Tim. iv. 1.

9. 'Unknown' is the view of his opponents; he is an insignificant teacher without authority. But he is 'well known,' or '*becoming* well known,' to many. Many at Corinth who had been against him were coming round to his side (i. 14, iii. 2).

as dying, and behold, we live] It is questionable whether what stands first in the remaining five clauses represents the view of his opponents, and what stands second, actual fact. Rather, each seems to represent one side of the fact. His adversaries *may* have rejoiced over him as a dying man, from whom they would soon be freed, to which thought the Apostle replies triumphantly, 'and, behold, we live.' But, more pro-

and not killed; as sorrowful, yet alway rejoicing; as poor, 10
yet making many rich; as having nothing, and *yet* possessing all *things*.

bably, the thought is similar to that in iv. 10, 11; he is always in a dying state, and he is perpetually being revived in the life of Christ. This seems to be the view of both A.V. and R.V., which here and in the next couplet have simply 'and,' not 'and yet.' 'And, behold, we live' is more forcible than 'and living.'

as chastened, and not killed] Literally, *being* chastened, and not *being* killed; present participles throughout. This is parallel to the preceding couplet, and confirms the view that both members express from different points of view what is the fact. The two couplets recall Ps. cxviii. 17, 18. 'I shall not die but live...The Lord hath chastened me, but hath not given me over to death.' The chastening, no doubt, is that of God. Chastisements inflicted by man are included, but not specially intended; they are mentioned *v.* 5.

10. In these three couplets it is still less probable that the first member gives the accusation of his opponents, while the second gives the truth. Evidently both are given as true. He was always being made sorrowful when his preaching failed, or his converts went astray; but God turned his sorrow into joy (Jn xvi. 20). And he was certainly poor and penniless, but God made him abound. In the first two members 'yet,' without 'and,' is in the Greek; in the last, 'and' without 'yet.'

alway rejoicing] The overwhelming sense of God's love and of the indwelling of the Spirit in himself and in the Church filled him with inextinguishable joy: comp. Rom. v. 3, xiv. 17.

making many rich] Not by alms; he never was well enough off to enrich even a few, and the collections for the poor saints did not make anyone rich. Moreover, such an interpretation is unworthy of the lofty tone of this passage. The imparting of spiritual gifts is specially meant; Rev. ii. 9.

having nothing] Not even himself. He had given both soul and body to the service of Christ (Rom. i. 1).

possessing all things] There is another play upon words here, between 'having' and 'possessing' (ἔχοντες, κατέχοντες): see on i. 13, iii. 2, iv. 8. It is the difference between 'having' and 'keeping' or 'holding fast,' the latter implying secure and settled possession (1 Cor. vii. 30, xi. 2). In accordance with Christ's promise (Mk x. 27—30), he had received a hundredfold in compensation for what he had given up; he had everything that is of real value here, together with an eternal inheritance. Comp. iv. 6, 18, v. 1.

vi. 11—vii. 16. Conclusion of the Appeal for Reconciliation, with Exhortations to Christian Holiness; Statement of the Happy Tidings brought by Titus from Corinth.

11—13. These verses form a transition from the impassioned statement in *vv.* 3—10 to the exhortations in *vv.* 14 ff., which take up

11 O *ye* Corinthians, our mouth is open unto you, our heart
12 is enlarged. Ye are not straitened in us, but ye are strait-
13 ened in your own bowels. Now for a recompence in the same, (I speak as unto *my* children,) be ye also enlarged.

the general exhortation in *v.* 1. This is the only place in which he addresses the Corinthians by name: comp. Gal. iii. 1; Phil. iv. 15.

11. *our mouth is open unto you*] Not 'is opened,' but 'is open, stands open.' He speaks, as is his wont, quite frankly to them, and tells them the inmost workings of his heart. The remark applies to what precedes, 3—10, and perhaps to what follows. 'Out of the abundance of the *heart* the *mouth* speaketh.'

our heart is enlarged] With love, ready to take them in. The perfect passive implies 'has been widened and remains so.' The meaning may easily be that, in spite of their treatment of him, he has felt his affection for them becoming intensified by the writing of this letter.

12. *Ye are not straitened in us*] If there is not perfect love between them and him, the reason is not that he has no room in his heart for them, but that they have no room in their affections for him. They were too full of suspicion and prejudice and unfounded resentment to admit him to the love which 'is not provoked, taketh no account of evil, hopeth all things.' There is probably no special point in the change from his 'heart' to their 'bowels.' In both cases the seat of the affections is meant. The word for 'bowels' includes the heart, lungs, liver, rather than the bowels. We have kept 'heart,' but dropped 'bowels,' in the sense of affection or compassion. See Lightfoot on Phil. i. 8, ii. 1; Philem. 12. S. John, in the only passage in which he uses the word, speaks of 'closing one's affections' so as to exclude thought for another (1 Jn. iii. 17).

13. *Now for a recompence in the same*] Literally, *But as the same requital, i.e.* as a requital in kind, as a return in love for my love to you. 'Children' is more affectionate than 'sons': must not children love their parents? Comp. the somewhat parallel outburst of affection 1 Cor. iv. 14.

be ye also enlarged] Comp. 'Be reconciled to God' (v. 20). This is the point to which the letter, after the eloquent outburst vi. 3—10, now returns. He had said 'Be reconciled to God'; 'receive not the grace of God in vain' (vi. 1). He had just added, 'Be reconciled to me.' Now he is ready to tell them how they may prove their reconciliation to God and himself and make good use of the grace which God has given them. Corinthian immorality must be banished.

14—vii. 1. Warning against heathen modes of thought and of life. 'Keep yourselves apart from such influences.' There is here no unintelligible change of topic; and it is exaggeration to speak of "a remarkable dislocation of the argument" and "disconnexion with the context." It is quite true that vii. 2 would fit on very well to vi. 13; it is, indeed, a return to vi. 13. But that is no reason for suspecting (*against all textual evidence*) an interpolation from one of the lost

Be ye not unequally yoked together with unbelievers: for 14
what fellowship hath righteousness with unrighteousness?

letters. Could a fragment of one roll get inserted into another roll? That this passage is *spurious*, an interpolation by an unknown scribe, is a conjecture scarcely worth noticing. There are a few words in it which occur nowhere else in the N.T., but that is a common feature in S. Paul's letters. The tone is thoroughly Pauline. After the hint given in vi. 1 this exhortation to purity of faith and conduct comes in here naturally enough. And the return to the affectionate appeal of *vv.* 11—13, as soon as the exhortation is concluded, is quite natural. Of course so long a letter as 2 Corinthians was not all written at one sitting. There may have been many sittings, and some of the rapid changes in the letter may be due to this cause. Apart from this possibility, S. Paul is given to rapid changes, especially in this letter. "Probably there is no literary work in which the cross-currents of feeling are so violent and so frequent" (Chase in the *Classical Review*, April 1890, p. 151: see also July, p. 317, and October, p. 359). For a similar change of feeling see Phil. iii. 1, 2.

14. *Be ye not unequally yoked together with unbelievers*] Better, **Become** *not* **incongruously** *yoked to unbelievers*. 'Do not become heterogeneous yoke-fellows of such: they belong to one species, you to quite another. They will not work in your way; you must not work in theirs.' No doubt there is allusion to Levit. xix. 19 and Deut. xxii. 10. But Dr Chase points out that Deut. xi. 16 may be in the Apostle's mind, giving a turn to his thoughts. In the Septuagint this reads, 'Take heed to thyself, *lest thy heart be enlarged*, and ye turn aside and serve other gods and worship them.' The Greek for 'heart be enlarged' is the same as here; and the Apostle may have thought it well to warn the Corinthians that by enlargement of heart he does not mean such as would embrace heathen ideas and acts. There were those among the Corinthian converts who claimed liberty in such things; 'to be scrupulous about them savoured of narrowness; one must take a broad view of life and of the Gospel.' This is not the 'enlargement' for which S. Paul pleads; rather, it is precisely this which results in 'receiving the grace of God in vain.' Note the careful limitation set to his own 'enlargement' in 1 Cor. ix. 21. It is doubtful whether this passage has any reference to Christ's 'yoke' (Mt. xi. 29, 30). The prohibition is enforced by five rapid argumentative questions, which show *how* incongruous such yoking would be. See Appendix D.

what fellowship] Here there is perhaps not much change of meaning between 'fellowship' and 'communion'; but the two words have a difference. The word which is rendered 'fellowship,' and which occurs nowhere else in the N.T., implies a *sharing* of something between the 'fellows' (Heb. i. 9; Lk. v. 7); 'communion' does not imply this, but rather that what is common to all is enjoyed by each *in its totality*, *e.g.* a beautiful day or view. See T. S. Evans on 1 Cor. x. 16 in the *Speaker's Commentary*. Here S. Paul is evidently seeking a change of word for each question. His command of Greek is thus illustrated.

15 and what communion hath light with darkness? and what
concord hath Christ with Belial? or what part hath he that
16 believeth with an infidel? and what agreement hath the
temple of God with idols? for ye are the temple of the
living God; as God hath said, I will dwell in them,

hath righteousness with unrighteousness] Here, as in *v.* 8, the A.V. makes a verbal antithesis which is not in the Greek: rather, **have** *righteousness* **and iniquity** (Mt. vii. 23, xiii. 41; Rom. iv. 7, vi. 19) or **lawlessness** (2 Thes. ii. 7; 1 Jn iii. 4), which is the characteristic of heathen life (Rom. vi. 19).

hath light with darkness] Literally, *is there for light in reference to darkness*. S. Paul not only varies the word for the general idea of agreement or intercourse; he also varies the construction in four out of the five questions. Note also the interchange of 'and' and 'or' between the questions. For 'light' and 'darkness' in the moral sense comp. Rom. xiii. 12; Eph. v. 8, 11; Col. i. 12.

15. Here the construction is, *What concord is there of Christ in reference to Belial?* There can be no *harmony* between the perfection of holiness and the spirit of heathen impurity. 'Belial' in the O.T. is of frequent occurrence and has various meanings. Some say that its original signification is 'worthlessness' and its secondary 'destruction.' Others say, 1. 'hopeless ruin'; 2. 'extreme wickedness.' Between the O.T. and the N.T. 'Belial' or 'Beliar' came to be used as a proper name=Satan: and perhaps the transition to this use may be seen in 'the wicked one' of Nah. i. 15. We find it thus employed in the *Book of Jubilees*, in the *Sib. Oracles*, where it indicates Nero, and often in *The Testaments of the XII. Patriarchs*, where it is connected with the spirit of impurity (Reub. 4, 6; Sim. 5), deceit (Levi 3; Judah 25; Benj. 6), darkness (Levi 18), anger (Dan 1), &c. There, as in the best MSS. here, the form 'Beliar' is used. Another variation is 'Berial.' The letters *r* and *l* are not unfrequently interchanged. See Chase, *The Lord's Prayer in the Early Church*, p. 87.

what part hath he that believeth with an infidel] Here, where there is a verbal antithesis in the Greek, the A.V. destroys it. The word rendered 'infidel' is the one rendered 'unbeliever' in *v.* 14: therefore, *What* **portion is there for a** *believer with an* **unbeliever**? Note the fourth variety of construction, and for 'believer' comp. Acts xvi. 1, 1 Tim. v. 16, and see Lightfoot on Col. i. 2. For 'part, portion, parcel' comp. Lk. x. 42; Acts viii. 21, xvi. 12; Col. i. 12.

16. Here the construction is the same as the fourth question: *what agreement* **is there for a sanctuary** *of God with idols?* In both places there is no definite article before 'sanctuary'; therefore 'a' not 'the.' But see Ellicott on 1 Cor. vi. 19. 'Agreement' occurs nowhere else in the N.T. It perhaps refers to depositing a vote with others' votes, giving 'assent, approval,' in which sense it occurs in Polybius.

The better reading gives, **We** *are* **a sanctuary** *of the living God*. The confusion between 'we' and 'ye' (comp. vii. 12) is very common in MSS. Obviously it is the community which is a sanctuary of God, rather than

and walk in *them;* and I will be their God, and they shall be my people. Wherefore come out from 17
among them, and be ye separate, saith the Lord, and touch not the unclean *thing;* and I will receive you,
and will be a Father unto you, and ye shall be my sons and 18
daughters, saith the Lord Almighty. Having therefore 7

the individual, although the latter also is true. '*Living* God' is in marked contrast to dead idols (1 Thes. i. 9; Acts xiv. 15). Just as the presence of idols pollutes the sanctuary, so the Christian community is polluted by beliefs and acts which savour of idolatry. The word for 'sanctuary' is that which designates the sacred edifice containing the Holy Place and the Holy of Holies (*ναός*), not that which covers the whole sacred enclosure (*ἱερόν*). The former is much more suitable as a metaphor for the Divine indwelling in the Church or in the individual: 1 Cor. iii. 16, 17, vi. 19; Eph. ii. 21. In classical Greek it is the name for the cell or shrine in which the image of the god was placed, and therefore converts from idolatry would understand the metaphor. The quotation is from Lev. xxvi. 12, with perhaps some recollection of Ezek. xxxvii. 27. 'I will dwell in them' is in neither passage, nor elsewhere in the O.T. But in Ezekiel we have 'I will set My sanctuary in the midst of them for evermore. My tabernacle also shall be with them.'

walk in them] This should rather be 'walk *among* them.' This marks a difference between the O.T. and the N.T. In the one God is *among* His people; in the other He is *in* them.

17. *Wherefore*] The Apostle draws the conclusion to which he pointed in *v.* 14. God's people must be separated from the life of the heathen. The conclusion is stated as a quotation from Scripture, which, however, is made freely from memory, and is a mosaic of several passages; Is. lii. 11, 12; Ezek. xx. 34; comp. Ezek. xi. 17; Zech. x. 8; Zeph. iii. 20. The '*Wherefore*' is not part of the quotation.

I will receive you] Rather, *I will* welcome *you.* This compound verb occurs nowhere else in the N.T.; it means 'receive *with favour.*' 'Receive' is very common.

18. This again is a mosaic of several passages; 2 Sam. vii. 14; Is. xliii. 6; 2 Sam. vii. 8. The construction is the same in both halves of the quotation, and this should be preserved in English; *And I will be* to you *a Father, and ye shall be* to Me *sons and daughters;* literally '*for*' a Father...*for* sons and daughters,' *i.e.* to serve this end, this purpose (comp. Acts vii. 21, xiii. 22, 47). The recognition of daughters of God as well as sons of God is found in Is. xliii. 6. But it was the Gospel which first raised woman to her true position in God's family. At Corinth, where the degradation of women in the name of religion was so conspicuous, it might be specially necessary to point out that women are God's daughters. Comp. Acts ii. 17, 18.

saith the Lord Almighty] This represents the Greek for 'saith the Lord of hosts' in the Septuagint Version of Jeremiah. In the Septuagint

these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

the same Hebrew is in the Psalms 'Lord of powers,' in Isaiah, 'Lord of Sabaoth.' The word for 'almighty' is frequent in Revelation (i. 8, iv. 8, xi. 17, &c.), but elsewhere here only in the N.T. The Almighty can, the Lord will, fulfil His promises.

Chap. VII. Conclusion of the Exhortation to Holiness and Resumption of the Appeal for Reconciliation.

1. *Having therefore these promises*] Those included in the passages quoted. There is strong emphasis on 'these'=so glorious and gracious; 'These then being the promises which we have.'

beloved] For the first time in this letter he uses this affectionate address. It occurs once more xii. 19: comp. 1 Cor. x. 14, xv. 58.

let us cleanse ourselves] This refers to that 'washing of the feet' which even 'those who have been bathed' still require (Jn xiii. 10). Even good Christians are constantly incurring taints which require to be as constantly removed. The Apostle includes himself.

filthiness] Rather, **defilement**, *inquinamentum*. The word occurs here only in the N.T., but is found thrice in the Septuagint (1 Esdr. viii. 80 (84); Jer. xxiii. 15; 2 Mac. v. 27). The verb is fairly frequent in both the O.T. and the N.T. (1 Cor. viii. 7; &c.).

of the flesh and spirit] No article; *of flesh and spirit*. The genitives mean that these parts of man's nature receive the pollution, not are the sources or causes of it. The cause of the defilement is sin. Sin attacks the spirit through the flesh, which becomes, when polluted, an instrument of pollution acting on the spirit. But no hard and fast line can be drawn between defilement of flesh and defilement of spirit; for the two of necessity communicate their condition, whether evil or good, to one another, and there is ceaseless interaction. The general meaning here is sensuality of all kinds, gluttony, drunkenness, impurity, whether in act or thought.

There is no sufficient reason for believing that S. Paul had added to Jewish conceptions of the frailty of the flesh the Gnostic idea that the flesh is originally and in its own nature evil. It is perhaps true to say that S. Paul gave to 'flesh' a more moral signification than it had previously carried; but, in the opposition to which he points (*e.g.* in Rom. vii.) between 'flesh' and 'spirit,' he does not mean that flesh is in itself sinful and the source of sin. His theory of human nature is not dualistic. See Gifford on Romans, *Speaker's Commentary*, pp. 48—52, and Sanday and Headlam on Rom. vii. 14.

perfecting holiness] 'Cleansing from all defilement' is the negative side, 'perfecting holiness' is the positive side, of the advance of the Christian towards the saintliness to which he is called. That goal is never reached in this world. The work of bringing holiness to completeness is continually going on. The word for 'perfect' occurs again viii. 6, 11, and elsewhere; that for 'holiness' only Rom. i. 4; 1 Thes. iii. 13.

Receive us; we have wronged no *man*, we have cor- 2
rupted no *man*, we have defrauded no *man*. I speak not 3
this to condemn *you:* for I have said before, that you are

in the fear of God] A lower atmosphere than the love of God, but one above which man cannot at all times rise. It is the level of the O.T. rather than of the N.T.; but it is necessary for Christians, especially for beginners, such as the Corinthians were. In this world at any rate fear and love are complementary sides of the filial mind. Comp. Acts ix. 31; Rom. iii. 18; 1 Pet. iii. 15. We have the 'fear of Christ' Eph. v. 21.

2—4. Return to the appeal for reconciliation, which in turn brings him back to the subject of the news brought by Titus, of which he began to tell in ii. 12, but from which he almost at once digressed, ii. 17.

2. *Receive us*] More definitely and exactly, *Make room for us* (in your hearts), **Open your hearts to us** (R.V.). It refers back to 'our heart is enlarged...be ye also enlarged' (*vv.* 11, 13). This meaning, 'make room for, receive' is found Mt. xix. 11, 12; comp. 'have room for, hold' (Mk ii. 2; Jn. ii 6, viii. 37, xxi. 25). Neither in Mt. xix. 11, 12 nor here does the word mean 'understand rightly.' Now follow, with emotional abruptness, reasons why the Corinthians ought not to close their hearts against him.

we have wronged no man] All three verbs are aorists, indicating that in no single instance had he done any one of them an injury; **we wronged no one, ruined no one, took advantage of no one.** Comp. the similar disclaimers, Acts xx. 33; 1 Sam. xii. 3. It is not probable that this refers to what he had said in his letters. It refers to charges made against him respecting his conduct; some supposed abuse of his apostolic authority in matters of discipline, raising money for the poor, &c.

corrupted no man] Some interpret this of corrupting their morals, or of teaching false doctrine (xi. 3), or of his handing one of them over to Satan. But the context points rather to ruining financially. We know too little about the facts to make safe conjectures. The general result is, 'You cannot prove that I have injured any of you.' Comp. the list of things which he says that they *do* suffer at the hands of others (xi. 20).

defrauded no man] **took advantage of no one.** This, as being more indefinite, is safer than 'defrauded' or 'cheated.' We are not *certain* that any of the three verbs refer to money matters, and therefore English words which imply this should be avoided. This verb occurs again xii. 17, 18; and this passage may refer to that, if x.—xii. preceded i.—ix. Excepting 1 Thes. iv. 6, the verb is peculiar to 2 Corinthians. We had the passive ii. 11.

3. **I am not saying** *this to condemn* you; literally, *For condemnation I am not saying* (*what I say*). 'In this defence of myself I am not blaming anyone. That cannot be my object'; *for I have said before* (vi. 11, 12), *that ye are in our hearts to* **share death and to share life.**

4 in our hearts to die and live with *you*. Great *is* my boldness of speech toward you, great *is* my glorying of you: I am filled with comfort, I am exceeding joyful in all our
5 tribulation. For, when we were come into Macedonia, our flesh had no rest, but *we were* troubled on every *side;* with-

This may mean, and in strictest grammar should mean, that 'whether we die or live, you will be in our hearts.' But it may also mean that 'you are so much in our hearts, that we are willing to share either death or life with you.' And this is probably what it does mean. Language is made for man, and not man for language, and we all of us sometimes use language somewhat loosely. *Tecum vivere amem, tecum obeam libens* (Horat. *Odes* III. ix. 24; comp. II. xvii. 5—12), said, not lightly, but in all earnestness, is the feeling here expressed. The plural expression, 'our hearts,' obviously includes others: see Lightfoot on 1 Thes. ii. 4. Comp. iii. 2.

4. *Great* is *my boldness of speech toward you*] Again we have to choose between two possible interpretations. But here the question is not one of construction, but of the signification of one word, which may mean either 'boldness of speech' or 'confidence.' In the one case the thought would be, 'I am very frank in dealing with you; I am full of boasting when I talk to others about you'; which implies a contrast between his freedom towards themselves and his glorying on their behalf to others. In the other case, 'I am full of confidence in respect of you; full of boasting on your behalf (v. 12, viii. 24)'; which implies that the internal feeling of confidence results in the external act of glorying. This is better. The two clauses are parallel, not contrasted. In iii. 12 'boldness of speech' is to be preferred. For 'confidence' comp. 1 Tim. iii. 13; Heb. x. 19. This meaning, which is secondary, is found in the Apocrypha (Wisd. v. 1; 1 Mac. iv. 18). For 'glorying,' which is one of the leading words in this Epistle, see on i. 12.

I am filled with comfort] 'I have been filled and remain so' (perf. pass.). 'Comfort' is very frequent i. 3—7. Comp. vii. 7, viii. 4, 17. Like 'glorying,' it is characteristic of this Epistle.

I am exceeding joyful] *I am very richly provided, I am* **overflowing with joy**. The present expresses what is going on continually. Excepting Rom. v. 20, where the active occurs, the verb occurs nowhere else in Biblical Greek.

in all our tribulation] Or, **affliction**, as in i. 4, 8, ii. 4, iv. 17, vi. 4. This belongs to both clauses, not to the second only, as is shown by *vv.* 6, 7.

5—16. Statement of the happy tidings brought from Corinth by Titus. Comp. the similar mission of Timothy to Thessalonica (1 Thes. iii. 1—8). For the silence about Timothy here see on xii. 18.

5. *For* **even** *when we were come into Macedonia.* The 'even (omitted in the A.V.) indicates that getting away from Troas and reaching Macedonia did not suffice to ease his mind.

our flesh had no rest] Literally, as in ii. 13, **has** *no* **relief**. The 'has' vividly recalls the feeling of the moment. Comp. viii. 13; 2 Thes.

out *were* fightings, within *were* fears. Nevertheless God, 6
that comforteth *those that are* cast down, comforted us by
the coming of Titus; and not by his coming only, but by 7
the consolation wherewith he was comforted in you, when
he told us your earnest desire, your mourning, your fervent
mind toward me; so that I rejoiced the more. For though 8
I made you sorry with a letter, I do not repent, though I

i. 7. The 'flesh' here is the seat of the weakness and excitement, without any notion of sinfulness. '*Troubled* or **afflicted** *on every side*' has no grammatical construction, there being no 'we were' in the Greek: comp. xi. 6.

without were *fightings*] 'Without' and 'within' do not refer to outside and inside the Church, but to what was all around the Apostle and within his own mind. The fightings point to opposition in Macedonia; but whether from Christians or heathen or both, there is nothing to show. The fears were caused partly by these hostile manifestations, partly by the condition of Corinth. These conflicts *without* and anxieties *within* are an explanation of 'afflicted *on every side*.'

6. *God, that comforteth* those that are *cast down*] Better, **He** *that comforteth* **the depressed, even God**; from Isaiah xlix. 13.

by the coming of Titus] Literally, *in the presence of Titus*: it is the word commonly used of the *coming* of Christ at the Second Advent (Mt. xxiv. 3; 1 Thes. iii. 13, iv. 15, v. 23; 2 Thes. ii. 1, 8; 1 Cor. xv. 23; Jas v. 7; 2 Pet. iii. 4). Both words are required to give the full meaning; *the coming and presence of Titus.*

7. *by the* **comfort** *wherewith he was comforted in you*] The repetition of the word 'comfort' must be preserved: 'in you' or 'on you' implies that the Corinthians were the *basis* of the comfort; comp. 1 Thes. iii. 7; 1 Cor. xiii. 6, xvi. 17; Rom. xvi. 19.

when he told us] Or, **while** *he told* us; Titus found comfort in the telling of what he had witnessed.

earnest desire] There is only one word in the Greek, **longing**, which occurs again *v.* 11, and nowhere else in Biblical Greek, but in Aquila, Ez. xxiii. 11. So also 'fervent mind' represents a single Greek word, **zeal** (*v.* 11, ix. 2; Rom. x. 2; Phil. iii. 6; Col. iv. 13).

so that I rejoiced the more] *i.e.* more than at the meeting with Titus. That was a great joy. This greatly increased the joy; *I rejoiced* **still** *more.* The Greek might mean *so that I rejoiced rather* (than felt troubled); but *v.* 13 favours the other rendering. S. Paul's intense sympathy and craving for sympathy are conspicuous in these verses.

8. **Because,** *though I made you sorry* (ii. 2) **in my** *letter.* The A.V. again ignores the article, which here is equivalent to a possessive pronoun.

I do not repent, though I did repent] Rather, *I do not* **regret it,** *though I did* **regret it.** The verb used is not the one used for repenting from sin (xii. 21 and often in Lk. and Acts) but a less common one (Mt. xxi. 30, 32; Heb. vii. 21), with less serious associations: see

did repent: for I perceive that the same epistle hath made
9 you sorry, though *it were* but for a season. Now I rejoice,
not that ye were made sorry, but that ye sorrowed to repent-
ance: for ye were made sorry after a godly manner, that ye
10 might receive damage by us in nothing. For godly sorrow
worketh repentance to salvation not to be repented of: but

Trench, *N. T. Synonyms* § 69. The addition, 'though I did regret it,' is strong evidence that the painful letter alluded to here *is not* 1 *Corinthians*. It is difficult to believe that anything in that letter ever made the Apostle regret, even for a time, that he had written it. He does not say that it had *pained* him to inflict pain on them, but that he *was sorry* for a time that he had written the letter, though he is not sorry now. We are therefore once more (see on i. 17 and ii. 3, 9) pointed to the hypothesis of a *second lost letter*, between 1 and 2 Corinthians, the other being that of 1 Cor. v. 9, before 1 Corinthians.

Perhaps we ought to put a full stop at 'I do not regret it,' and connect 'though I did regret it' with what follows. *Because, though I made you sorry in my letter, I do not regret it. Though I did regret it,—[for] I see that that letter, though but for a season, made you sorry,—now I rejoice.* But this, whether with or without 'for,' which is of doubtful genuineness, is somewhat awkward, and the Revisers do not allow it a place, even in the margin. On the other hand, the American Revisers prefer it.

I perceive that the same epistle hath made you sorry] Better, *I see that* **that letter made** you sorry. There is no reason for the change from 'letter' to 'epistle'; it is the same Greek word in each case. '*hath* made you sorry' implies that the sorrow continues, whereas the Apostle expressly refers to what is past, as is shown both by the aorist and by 'though but for a season.'

9. *Now I rejoice*] Whichever punctuation one adopts, 'now' is in emphatic contrast to 'I did regret it.' Even now his joy is not the result of their pain, but of the good effect of their pain, viz. not mere regret, but *repentance*.

after a godly manner] Literally, 'according to God,' *i.e.* according to the will of God (Rom. viii. 27); **as God would have you sorry.**

that ye might receive damage by us in nothing] Or, *in nothing* **suffer loss** (1 Cor. iii. 15; Lk. ix. 25) **at our hands.** This was God's will, that they should be helped towards salvation by the Apostle's severity, not towards eternal loss by his silence.

10. *For godly sorrow*] Or, *sorrow according to God.*

worketh repentance to salvation not to be repented of] We must again distinguish between 'repent' and 'regret.' There is no such verbal contrast in the Greek as 'repentance not to be repented of'; rather, *repentance* **which bringeth no regret.** It is possible to connect 'which bringeth no regret' with 'salvation' instead of with 'repentance': but it is an empty truism to say that salvation bringeth no regret. Who could suppose that it did? How could either the Apostle or his

the sorrow of the world worketh death. For behold this 11
selfsame *thing*, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, *what* clearing of yourselves, yea, *what* indignation, yea, *what* fear, yea, *what* vehement desire, yea, *what* zeal, yea, *what* revenge! In

converts be suspected of regretting their salvation? It makes far better sense to connect 'not to be regretted' with repentance.

the sorrow of the world] Such sorrow as the world feels for the painful consequences of wrong-doing, without any thought of returning to God; as in the case of Judas, who 'repented himself...and went away and hanged himself' (Mt. xxvii. 3, 5).

worketh death] *worketh* out death. A compound of 'worketh,' with a stronger meaning, is used. The difference is that between promoting and producing, and the change is another illustration of S. Paul's fondness for alliteration and similar plays upon words (ἐργάζεται, κατεργάζεται): comp. i. 13, iii. 2, iv. 8, vi. 10, x. 5, 6, 12. 'Death' means spiritual deadness tending towards eternal death, as 'salvation' means spiritual soundness tending towards eternal life: comp. Ecclus iv. 21. 'Work out, or produce, death' occurs Rom. vii. 13; the verb is frequent in Rom. vii. Comp. 2 Cor. iv. 17, v. 5.

11. The Corinthians themselves are shown to be a joyous illustration of the first of the two statements just made. The delight with which the Apostle rehearses the particulars of the tidings brought by Titus (*vv.* 7—13) is very characteristic.

For behold this selfsame thing] 'This selfsame thing' is not the acc. after 'behold,' which is an interjection: rather, *For behold*, what earnestness this very being made sorry *after a godly sort wrought in you*; or, *For behold, this very thing, your being made sorry after a godly sort,—what earnestness it wrought in you.*' 'After a godly sort' again (*v.* 9) is 'according to God,' and 'wrought' is 'worked *out*, produced' (*v.* 10). The 'earnestness' is the opposite of their previous indifference and neglect. But S. Paul feels that 'earnestness' is inadequate; there was a great deal more than that, as he goes on to show, giving six items. 'Earnestness' is frequent in this Epistle (*v.* 12, viii. 7, 8, 16).

clearing of yourselves] Defence, exculpation,—in the first instance to Titus, but with a view to the judgment of S. Paul. They had never contended that the offender had done nothing wrong.

indignation] Because of the scandal.

fear] This probably refers to the Apostle's punishing the rebellious.

vehement desire] Or, longing, for his return. It is the same word as that rendered '*earnest* desire' in *v.* 7: better, 'longing' or 'yearning' in both places. And 'zeal' here is the same as that rendered 'fervent mind' in *v.* 7.

revenge] Better, avenging. The word is a late one, but common in the sense of avenging or punishing (2 Thes. i. 8; Rom. xii. 19; Heb. x. 30; 1 Pet. ii. 14; Lk. xviii. 7, 8, xxi. 22; Acts vii. 24). This comes last on the list, because the punishment of the offender (ii. 6) had been one of the chief difficulties. There is perhaps truth in the

all *things* ye have approved yourselves to be clear in *this*
12 matter. Wherefore, though I wrote unto you, *I did it* not for his cause that had done the wrong, nor for his cause that suffered wrong, but that our care for you in the sight of

suggestion that the six topics are ranged in pairs, the first pair referring to the shame to the Church, the second to the feeling towards the Apostle, and the third to the attitude towards the offender. But 'zeal' will suit any one of the three, and suits the feeling towards the Apostle rather better than that towards the offender.

In all things *ye have approved yourselves*] The wording is the same as in vi. 4, and the translation should exhibit this: moreover, the aorist, as referring to a definite occasion, should be kept; therefore, *In* **everything** (vi. 4, ix. 8, xi. 9) *ye* **commended** *yourselves*.

to be clear in this *matter*] Rather, *to be* **pure** *in* **the** *matter* (see on ii. 16). But 'pure' must not be limited to freedom from inchastity: it signifies a shrinking from contamination of any kind (Phil. iv. 8; 1 Tim. v. 22; 1 Pet. iii. 2; Jas iii. 16; 1 Jn iii. 3, where see Westcott's note). This therefore is no evidence that the offender in question (ii. 5) is the incestuous person of 1 Cor. v. 1. 'The matter' is a vague term to describe a distasteful topic: comp. 1 Thes. iv. 6.

12. **So then, although I did write to you.** 'So then' or 'accordingly' means 'in harmony with what has just been stated.' Nothing is to be understood with 'I did write,' such as 'so sternly' (x. 10): the point is that he wrote and did not let the matter pass without notice. This is again a reference to the painful letter between our 1 and 2 Corinthians (see on i. 17 and ii. 3); and *he who* **did** *the wrong* is not the incestuous person of 1 Cor. v. 1, but an unknown offender of an unknown kind. The person who *suffered* **the** *wrong* was of course alive at the time when the wrong was committed; and it is scarcely credible that a member of the Corinthian Church married his father's wife while his father was still alive, and that there were many Corinthian Christians who, instead of being distressed, remained 'puffed up' (1 Cor. v. 2) in their usual self-complacency. Moreover, the Apostle would hardly treat of such a sin as being an injury inflicted on an individual. It was a scandal to the whole Church. The person who suffered the wrong is *perhaps* Timothy, who may have been outrageously insulted by a leader of rebellion against S. Paul; or (more probably) the Apostle may mean himself. In the latter case the meaning would be, 'Do not suppose that my letter was prompted by personal resentment'. In any case, the second alternative is stated as even less probable than the first; *nor* **yet** *for his* **sake** *that suffered* **the** *wrong*. If Timothy did not reach Corinth (see on xii. 18), of course he cannot be the person who suffered the wrong.

but that our care for you in the sight of God might appear unto you] 1. The repetition of 'for the sake of' should be preserved. 2. There is much confusion in MSS. between 'we' and 'you,' and between 'our' and 'your' (see on vi. 16); and here 'our care for you' should probably be 'your care for us,' or (the word being the same as in *v.* 11) 'your earnestness

God might appear unto you. Therefore we were comforted 13
in your comfort: *yea*, and exceedingly the more joyed we
for the joy of Titus, because his spirit was refreshed by you
all. For if I have boasted any *thing* to him of you, I am 14
not ashamed; but as we spake all *things* to you in truth,
even so our boasting, which *I made* before Titus, is found a
truth. And his inward affection is more abundant toward 15
you, whilst he remembereth the obedience of you all, how
with fear and trembling you received him. I rejoice there- 16
fore that I have confidence in you in all *things*.

on our behalf.' 3. 'In the sight of God' should come last with solemn emphasis (iv. 2; Rom. xiv. 22). **But for the sake of your earnestness on our behalf being made manifest** (iii. 3, iv. 10, 11, v. 10, 11) *unto you in the sight of God* is the meaning; but 'unto you' should perhaps be 'among you' or 'with you' (1 Thes. iii. 4). The Apostle's argument is, that a letter which produced such blessed results could not have been dictated by petty, unworthy motives. It was written with a high aim and a full sense of responsibility.

13. **For this cause** (because you behaved so well and our purpose was conscientious) *we* **have been** *comforted*, 'and remain comforted' is implied; so that 'we *are* comforted' is nearer than 'we *were* comforted.' The punctuation of the A.V. is wrong. There should be a full-stop at 'comforted,' and there *v.* 12 should end. In what follows there is again confusion between 'our' and 'your': here 'our' is certainly right; **but besides our** *comfort*, *we joyed* **the more exceedingly** *for the joy of Titus*. The comfort was one joy; on the top of which came joy at the joy of Titus, *because his spirit* **hath been** *refreshed by you all*, or 'at the hands of you all' (Lk. vii. 35). The 'all' here and in *v.* 15 confirms the explanation of the majority and minority in ii. 6. *All* were for vindicating the Apostle's authority by *some* penalty.

14. *For if in any* thing *I have* **gloried** (see on ix. 2) *to him* **on your behalf** (*v.* 4, ix. 2), *I* **was not put to shame** (ix. 4; Rom. ix. 33). Apparently S. Paul had dwelt upon the good qualities of the Corinthians as an inducement to Titus to go to them, and Titus had found out that S. Paul's description of them was true. '**I** *am* not *ashamed*' (A.V.) is not what S. Paul says. He '*was* not *put to shame*' (R.V.) by their showing that his praise of them was not deserved. So that his glorying on their behalf **was** *found* **to be** *truth*, and therefore in harmony with his teaching and conversation. Both in what he has said *to* them, and what he has said *about* them, he has always been sincere.

15. '*And* this happy result has had a marked effect upon Titus, so that *his inward affection is more* **abundantly** *toward you*. Your receiving him with fear and trembling proved your obedience, the remembrance of which keeps his heart very warm towards you.'

16. The 'therefore' is a weak interpolation. The absence of a connecting particle makes the statement more forcible. *I rejoice that in* **everything** (*v.* 11) **I am of good courage concerning you.** The

verb is the same as that rendered 'be confident' v. 6, 8: here and x. 1, 2, 'be of good courage' is more suitable. And it is important that the rendering here and in x. 1, 2 should be alike, for, if x.—xiii. be part of the second lost letter, this may be connected with x. 1, 2. In the painful letter he had to think of being of good courage in *withstanding* them. Here he is of good courage about their *loyalty*. How could he write this and then *in the same letter* write xii. 20, 21? Elsewhere the verb occurs only Heb. xiii. 6. 'Concerning you' is 'in your case.' 'Have confidence in you' (A.V.) would have been otherwise expressed.

This concludes the first main portion of the Epistle (i. 12—vii. 16). The next two chapters form the second main portion.

Chaps. VIII., IX. The Collection for the Poor Saints at Jerusalem; the Palestine Relief Fund.

This subject is treated in "the ablest and most convincing section in Paley's *Horae Paulinae*" (chap. ii. 1). On the raising of this relief fund S. Paul bestowed immense trouble; not merely because the need was great, but because he regarded it as a proof of the corporate union existing between all Christians, Jew and Gentile, and as a tie likely to strengthen that union. The Gentiles had shared the spiritual blessings of the Jews, and it was only right that they should share the temporal necessities of the Jews by giving them a share of their temporal blessings. No one but himself must carry the proceeds of the collection to Jerusalem, even if to go there cost him his life (Chase, *Hulsean Lectures*, 1900—1901, pp. 257—260). Besides these two chapters he speaks of the collection in 1 Cor. xvi. 1—3 and Rom. xv. 26, 27; and S. Luke reports some important words of the Apostle on the subject Acts xxiv. 17. Paley shows how these four passages mutually explain one another, and especially how Rom. xv. 26, 27 dovetails into the other three, thus giving strong evidence of the genuineness of Rom. xv., which is sometimes questioned, and of the genuineness of the Epistle to the Romans as a whole.

S. Paul uses eight words in connexion with the relief fund, and most of them occur in these two chapters: (1) 'fellowship' or 'contribution,' viii. 4, ix. 13; Rom. xv. 26: (2) 'ministering' or 'ministration,' viii. 4, ix. 1, 12, 13: (3) 'grace' or 'liberality,' viii. 4; 1 Cor. xvi. 3: (4) 'bounty' or 'abundant supply,' viii. 20: (5) 'bounty' or 'blessing,' ix. 5: (6) 'public service,' ix. 12: (7) 'collection,' 1 Cor. xvi. 1: (8) in the report of his speech before Felix we have the word 'alms,' Acts xxiv. 17.

There was no doubt poverty at Jerusalem before the first converts made their limited and temporary attempt to 'have all things common' (Acts ii. 44). Among the Jewish Christians poverty had been produced or aggravated by famine (Acts xi. 28), by the paucity of wealthy converts and the persecution of poor converts by the wealthy Jews, and by converts' own unwillingness to work, in consequence of the belief that Christ's Return was at hand, a fault which S. Paul had to rebuke in other Churches (2 Thes. iii. 10; comp. *Didache* xii.). All these may have contributed to produce poverty. In the condition of society

denounced by S. James in his Epistle there must have been many indigent persons who were not relieved by their richer neighbours; and to whatever extent there was community of goods, this would in the long run aggravate the evil, for community of goods without organization of labour must fail. See Rendall, *Expositor*, Nov. 1893, p. 322.

The contributions of the Galatian Churches (1 Cor. xvi. 1) had possibly already been sent to Jerusalem. What the Apostle says in these chapters refers perhaps exclusively to the bounty of Corinth and Macedonia. This relief fund, so anxiously worked for by S. Paul, was not the first thing of the kind in the Christian Church. Some years before (*c.* A.D. 47), the Church in Antioch had spontaneously sent relief to their poorer brethren in Judaea by the hand of Barnabas and Saul (Acts xi. 30); and this act may have been suggested by the fact that the Jews of the Dispersion were in the habit of sending money to their countrymen at home. It has been suggested that Jewish Christians at Jerusalem continued to have a share of these offerings from the Dispersion, and that it was Gentile Christians for whom S. Paul's fund was required. But it may be doubted whether the Jewish authorities at Jerusalem would give anything to people whom they would regard as renegades; and there cannot have been many Gentile Christians at Jerusalem, or even in Judaea, to need relief. The Apostle nowhere makes the appeal that Gentiles must help Gentiles. In Rom. xv. 26, 27 the argument rather is that Gentiles must help Jews; and S. Paul tells Felix that he came to Jerusalem 'to bring alms to *my nation*' (Acts xxiv. 17).

The anxiety of the Apostle in urging the claims of this relief fund upon the Corinthians appears in a marked change of tone. The overflowing enthusiasm of the previous section is checked, and the style becomes laboured. He is feeling his way, as if not quite confident of success; and he presses his appeal with carefully chosen and carefully worded arguments. There is more at stake than the relief of distress. His influence over the Corinthians, and his reputation with unfriendly critics at Jerusalem, are at stake also. That Christians helped Christians promoted goodwill. That Gentile Christians helped Jewish Christians promoted unity. That Christians of Corinth, where his authority had been challenged by Judaizers, should be induced by him to help Christians of Jerusalem, would be evidence both of his authority to work among the Gentiles and also of his loyalty to the Mother Church in so working.

viii. 1—7. The Example of Liberality set by the Churches of Macedonia.

'Macedonia' at this time meant the Roman province of Macedonia, including Thessaly and Epirus as well as Macedonia proper; but the Apostle perhaps means Macedonia proper, for the Churches which he had founded in Macedonia,—Philippi, Thessalonica, and Beroea,—were situated in the ancient kingdom. His "first visit to Macedonia was the dawn of a new era in the development of the Christian Church." This "and the visit to Rome are the two most important stages in the

8 Moreover, brethren, we do you to wit of the grace of God
2 bestowed on the churches of Macedonia; how that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality.

Apostle's missionary life, as they are also the two most emphatic passages in the historian's narrative—the one the opening campaign of the Gospel in the West, the other its crowning triumph" (Lightfoot, *Biblical Essays*, p. 237). S. Paul calls attention to two facts about these Macedonian congregations; (1) their deep poverty; and (2) their rich liberality. The Romans had seized the mines and imposed heavy taxation; which explains the poverty. Macedonian liberality was shown by their contributions to the relief fund (*vv.* 3, 4), by their sending support to the Apostle himself at Corinth (xi. 9), in his travels (Phil. iv. 15), and at Rome (Phil. ii. 25, iv. 18). Several gave themselves as fellow-workers, as Sopater, Aristarchus, Secundus, and Epaphroditus.

1. **Now we make known** *to you, brethren, the grace of God* **which hath been given in** *the Churches of Macedonia.* The 'now' and the 'brethren' mark a transition to another topic. The grace is not said to be 'bestowed *on* the Churches' (A.V.), but 'given *in*' them, *i.e.* displayed amongst these congregations. S. Paul avoids praising the Macedonians at the expense of the Corinthians; but he points out that what, through God's grace, has been done in other Churches, may, through the same grace, be done at Corinth also. The word for 'I make known' or 'notify' commonly introduces a statement which S. Paul regards as important, as when we say, 'I assure you' (1 Cor. xii. 3, xv. 1; Gal. i. 11). Comp. 'I would have you know' (1 Cor. xi. 3; Col. ii. 1) and 'would not have you ignorant' (i. 8; 1 Cor. x. 1, xii. 1; Rom. i. 13, xi. 25; 1 Thes. iv. 13).

2. **that in much proof** *of affliction.* 'That' depends upon 'we make known to you.' For 'proof' see on ii. 9: but it is not clear whether the word means 'proof' (R.V.), or 'trial' (A.V.), or 'approvedness' (Chrysostom and some moderns). Probably both A.V. and R.V. are right in making this verse a single statement, with both 'the abundance of their joy' and 'their deep poverty' as nominatives to 'abounded.' But some, objecting to 'abundance abounded,' insert 'was' or 'is' in the first half; *that in much proof of tribulation* was (is) *their abundance of joy, and their deep poverty abounded &c.* This is a needless insertion, and it spoils the balance of 'their abundance of joy' and 'their down-to-depth poverty,' which S. Paul gives as the two sources of 'their wealth of singlemindedness.' In all three cases 'their' qualifies the main substantive, giving three parallel expressions.

their deep poverty] Literally, 'their down-to-depth poverty,' a rare and rhetorical expression. It means that their indigence has reached the bottom of their fortunes, not that it is always going deeper and deeper.

the riches of their liberality] Or, **their** *riches of* **singlemindedness**, or **simplicity** (xi. 3), or **singleness** (Eph. vi. 5; Col. iii. 22) of purpose. The word is peculiar to S. Paul in the N.T. Here, ix. 11, 13, and

For to *their* power, I bear record, *yea*, and beyond *their* 3
power *they were* willing of themselves; praying us with 4
much intreaty that we would receive the gift, and *take upon us* the fellowship of the ministering to the saints. And *this* 5
they did, not as we hoped, but first gave their own selves to

Rom. xii. 8, it denotes the singleness of aim which looks only at the needs of others with a view to their relief, and hence comes almost to mean 'liberality.' See Sanday and Headlam on Rom. xii. 8. Josephus (*Ant.* VII. xiii. 4) uses it of Araunah's offer to David (2 Sam. xxiv. 22, 23). The two verses may be paraphrased thus; 'Now I should like to tell you of God's goodness manifested in the Churches of Macedonia, that, proved as they were again and again by affliction, their overflowing joy and their deep poverty produced the rich overflow of their generosity.'

3—5. This is one long sentence, of which the main clause is 'gave their own selves to the Lord.' Four things are stated of this giving: (1) it was to the extent of their power and beyond it; (2) it was of their own free will; (3) it was accompanied by much entreaty that they might be allowed to share in the ministering to the saints; (4) it was beyond our expectation. Both the A.V. and the R.V. break up the long sentence by inserting words which are not in the Greek. In the A.V., not only 'they were' and 'they did' should be in italics, but also 'that we would receive' (which is no part of the true text), and 'take upon us,' and 'this' before 'they did': all these are insertions. The whole sentence runs thus; *For* **according** *to their power, I bear* **witness,** *and beyond their power,* **of their own accord,** *with much entreaty* (or, *exhortation*, as *v.* 17) **beseeching of us the grace** *and the fellowship of the ministering to the saints, and not* **just** *as we* **expected,** *but first they gave their own selves to the Lord.*

3. *beyond* their *power*] Not quite the same as i. 8, but somewhat stronger.

of themselves] **of their own accord.** Only here and *v.* 17 in the N.T. In classical Greek it is more often used of things that are chosen than of persons that choose. The Apostle had no need to beg them to help; it was they who begged to be allowed to do so.

4. *that we would receive the gift and* take upon us *the fellowship*] There is nothing of this in the Greek, excepting 'the gift and the fellowship'; and what is inserted is misleading. The translation 'gift' is also misleading. What is meant is not what the Macedonians gave to S. Paul, but what they besought him to give to them, the *grace* of sharing in the good work. But 'the grace and the fellowship' is not quite the same as 'the grace *of* the fellowship,' *i.e.* 'the favour of sharing': it is rather 'the grace, viz. the fellowship.' There are many graces; one of them is taking part in helping others.

5. *not as we hoped*] In English this conveys the idea of disappointment; 'we had hoped for something better'; which is the reverse of what is meant. The Macedonians were so poor that the Apostle had

6 the Lord, and unto us by the will of God. Insomuch that
we desired Titus, that as he had begun, so he would
7 also finish in you the same grace also. Therefore, as ye
abound in every *thing*, *in* faith, and utterance, and knowledge, and *in* all diligence, and *in* your love to us, *see*

expected very little from them, and had not *asked* for anything: therefore 'expected' (xiii. 6) rather than 'hoped.'

but first gave their own selves to the Lord] Or, *but themselves they gave first to the Lord;* 'themselves' placed first with emphasis. They gave, not merely more money than they could afford, but, first and foremost, their own persons. It was complete self-surrender to Christ and His Apostle. Their possessions and their lives were at His disposal. There should be no comma at 'Lord,' as if 'by the will of God' referred only to 'and unto us'; the whole of their surrender was 'by the will of God.' And there should be at most a semicolon at the end of *v.* 5. This passage about the Macedonian converts helps to bridge the ten years between the Epistles to the Thessalonians and that to the Philippians, which are so similar in tone. The fidelity to the Gospel, and loyalty to the Apostle, on the part of those addressed in these letters, are conspicuous in all three. This passage also is written in a similar tone of affectionate and thankful praise.

6. This is closely dependent on the main verb of what precedes: *They gave their own selves...***so that we exhorted** (or, *entreated*) *Titus, that* **just** *as he* **made a beginning before,** *so he would also* **complete towards you this** *grace also.* 'Made a beginning before' (comp. *v.* 10) points to an early mission of Titus to Corinth, previous both to the one mentioned here and to that which is alluded to in vii. 6, 13: see on xii. 18. Titus had given them a start in other things; it was fitting that he should bring to completion this good thing also. It is doubtful whether there is here any thought of the beginning and completion of sacrificial rites.

7. *Therefore, as ye abound &c.*] Better, **Nay,** *as ye abound &c.* There is no parenthesis. The 'nay' (literally 'but') indicates that there is something further to be said. 'All this is true, *but*, what is more, as ye abound in everything &c.' Comp. vii. 11.

diligence] Rather, **earnestness**: comp. 1 Cor. i. 5, where much the same gifts are mentioned; also Eph. i. 8, v. 9. Ellicott on Eph. i. 8 points out that 'all earnestness' can only mean 'every kind of, all possible earnestness,' not 'the greatest earnestness.'

your love to us] The Greek signifies the love which proceeds *from us* and finds a home *in you.* Here again there is confusion in the MSS. between 'you' and 'us,' some good authorities, which the A.V. follows, read 'from you in us': see on vii. 12.

see *that ye abound*] There is no verb in the Greek; and none need be supplied. The 'that' depends upon 'we exhorted Titus.' That exhortation had two ends in view; that as Titus had begun, so he should complete; that as you abound in everything, so you may abound

that ye abound in this grace also. I speak not by com- 8
mandment, but by occasion of the forwardness of others
and to prove the sincerity of your love. For ye know the 9
grace of our Lord Jesus Christ, that, though he was rich,
yet for your sakes he became poor, that ye through his
poverty might be rich. And herein I give *my* advice: for 10
this is expedient for you, who have begun before, not only

in Christian charity. Here, but not in *v.* 6, there is an emphasis on 'this'; 'in *this* grace also.' Comp. 2 Pet. i. 5—7.

8—15. Exhortations and Inducements to give according to their Means.

He is a sensitive man dealing with sensitive people; and he points out that he is not giving orders which are not needed and would mar the beauty of their liberality: he is giving his judgment as to what is fitting and fair.

8. **Not by way of command am I speaking** (comp. 1 Cor. vii. 6: in Rom. xvi. 26; 1 Tim. i. 1; Tit. i. 3 the phrase is used somewhat differently), *but* **as proving by means of the earnestness** *of others the sincerity of your love* **also**. The A.V. is rather seriously wrong. The Apostle's meaning is clear; 'I am not laying a command on you, but I am using the zeal of the Macedonians as a test (xiii. 5) of your reality'; and the construction is, 'I speak, not as commanding, but as proving.'

9. A remark thrown in to explain why he does not command. There is no need; they *know* why they ought to give. There is a higher example than that of the Macedonians.

our Lord Jesus Christ] The full title is given with impressive solemnity.

for your sakes] Emphatic, as a special inducement.

he became poor] The aorist refers to the definite crisis of the Incarnation. Previous to that He *was* rich in the glory of the Godhead. After it He *was* poor in the humiliation of His Manhood. At the moment of the Incarnation He '*became* poor.'

might be rich] The aorist again requires the rendering, *might* **become** *rich*. See Briggs, *The Messiah of the Apostles*, p. 121.

10. *And* **it is an opinion that I am giving in this**. 'Opinion' or 'judgment' is emphatic, as 'command' in *v.* 8, to which the 'and' takes us back. We have the same opposition between 'command' and 'judgment' 1 Cor. vii. 25. As to the value of his 'judgment' see 1 Cor. vii. 40.

for this is expedient for you] 'To offer one's judgment, and not give commands, is the right course in dealing with people like you, who made a beginning a year before the Macedonians, not only in doing, but also in willing.' The same verb is used as in *v.* 6 for 'making a beginning before,' and 'a year ago' explains how much before. The Corinthians were willing to collect, and began to collect, a year before the Macedonians did either (see on ix. 2). It remains for them to complete the

11 to do, but also to be forward a year ago. Now therefore perform the doing *of it;* that as *there was* a readiness to will, so *there may be* a performance also out of that which 12 *you* have. For if there be first a willing mind, *it is* accepted according to that a man hath, *and* not according to that 13 he hath not. For *I mean* not that other *men* be eased, and 14 you burdened: but by an equality, *that* now at *this* time your abundance *may be a supply* for their want, that their abundance also may be *a supply* for your want: that there

work, and about that the Apostle's judgment will suffice. It is people who as yet have done nothing, and are not even willing to do anything, who need commands.

11. **But now complete the doing also**, *that as* there was **the** *readiness to will, so* there may be **the completion also according to your means**. 'Now' is emphatic, in contrast to 'a year ago.' Between then and now the Judaizers had come and disturbed everything. The 'therefore' of the A.V. is a repetition of the error in *v.* 7. 'Complete' is the same verb as in *v.* 6. There is no 'may be' in the Greek, and the omission here and in *v.* 13 is unusual. 'Out of that which ye have' is probably wrong; *v.* 12 shows that the Greek preposition does not mean 'out of' but 'according to, in proportion to.' Comp. 'by measure,' *i.e.* 'according to measure' (Jn iii. 34).

12. *For if* **the readiness is there**, *it is* **acceptable** *according to* **what it may have**, *not according to* **what it** *hath not.* 'The readiness' is the same expression as in *v.* 11. 'Acceptable' is a strong compound meaning 'very welcome.' It is not found in the Septuagint, but S. Paul uses it four times; here and vi. 2; Rom. xv. 16, 31; in Rom. xv. 16 of this very collection by Gentiles for the Palestinian Jews considered as an oblation: elsewhere only 1 Pet. ii. 5, where see Hort's note. There is no need to insert 'a man' as nominative to 'may have'; it is not found in the true text, and 'the readiness' personified may be the nominative. 'If there be *first*' (A.V.) misinterprets the Greek compound, which means 'lies *before* us, is present, exists.' 'If it *is there*' (R.V.) is right.

13, 14. The construction and punctuation of these verses are uncertain, the main points being, (1) On what does 'that' in *v.* 13 depend? (2) Does 'but by equality' belong to what precedes or to what follows it?

(1) Probably 'that' depends on something to be understood: to make it depend on 'your abundance supplies their want' is very awkward. We may understand either 'I mean' (A.V.), or 'I say this' (R.V.), or 'you must complete the doing' (from *v.* 11), or, as 'that' itself suggests, 'The object is' (Waite).

(2) 'But by equality' looks both ways, but is more closely connected with what follows than with what precedes.

For **the object is not, that others may have relief, you distress**; *but* **according to equality,—at the present season** *your abundance*

may be equality: as it is written, He that *had gathered* 15
much had nothing over; and he that *had gathered*
little had no lack.

But thanks *be* to God, which put the same earnest care 16
into the heart of Titus for you. For indeed he accepted the 17
exhortation; but being more forward, of his own accord he
went unto you. And we have sent with him the brother, 18

to meet *their want, that their abundance also may* meet *your want, that there may be equality.* The 'and' in *v.* 13 is probably an insertion. With 'according to equality,' comp. 'according to your means' (*v.* 11). 'May meet' is literally 'may be extended to': comp. Gal. iii. 14. The Apostle reminds the Corinthians that a day may come when they will need help and the Palestinian Christians be able to supply it; *that there may* be brought about *equality.*

15. The quotation is from the Septuagint of Exod. xvi. 18, and is elliptical: there is no 'gathered' in either half, and we should supply aorists rather than pluperfects. 'Much' and 'little' have the article, which perhaps equals a possessive pronoun: *He who* gathered his *much had* not the more, *and he who* gathered his *little had not the less.* The passage in Exodus seems to mean that those who had tried to gather more than their measure of manna, and those who had not tried to get their full measure, found that each had neither more nor less than was right. Christian charity should aim at equality of this kind, superfluities being given to supply needs. What was in the wilderness a miracle of justice, is in the Christian Church a miracle of love.

viii. 16—ix. 5. Directions for the Management of the Collection.

This section is in two parts; viii. 16—24 treats of the officials, ix. 1—5 of the assistance to be rendered to them. The officials are Titus and two other delegates, whom the Apostle has commissioned to complete the collection. He commends them to the goodwill of the Corinthians. See *Expositor*, 1st Series, I. p. 264.

16. *But thanks* be *to God, which* giveth *the same earnest care* in *the heart of Titus.* The idea may be that the earnestness is put into the heart and remains there,—a common effect of a preposition of rest after a verb of motion: but more probably, as in *v.* 1, the meaning is that the earnestness was manifested in the heart of Titus. The mention of him is a return to *v.* 6. 'The same' means 'the same as I have.'

17. Proof of his earnestness. *For indeed he* accepts our *exhortation, but, being* all along very much in earnest, *of his own accord* (*v.* 3) *he* is going *forth to you.* The verbs are epistolary aorists, from the point of view of the recipients of the letter: see on ii. 3. Titus had not yet started; but by the time the letter reached Corinth he would have done so. In English we use the present in such cases; comp. *v.* 18, ix. 3; Eph. vi. 22; Col. iv. 8.

18. *And we* are sending together *with him the brother, whose praise*

whose praise *is* in the gospel throughout all the churches;
19 and not *that* only, but who was also chosen of the churches
to travel with us with this grace, which is administered by
us to the glory of the same Lord, and *declaration of* your
20 ready mind: avoiding this, that no *man* should blame us in
21 this abundance which is administered by us: providing *for*
honest *things*, not only in the sight of the Lord, but also in
22 the sight of men. And we have sent with them our bro-
ther, whom we have oftentimes proved diligent in many

in the Gospel is through *all the Churches.* 'In the Gospel' means in spreading the Gospel, in mission work. We must be content to remain in ignorance who this brother was; but certainly 'brother' means fellow-Christian, and not the actual brother of Titus. Barnabas, Silas, Mark, Trophimus, and Luke are conjectures, of which Barnabas is the worst, and Luke the best. Barnabas would not have been made subordinate to Titus. If Luke is selected, 'in the Gospel' must not be understood of the Gospel which he wrote. Nowhere in the N.T. is there mention of a written Gospel.

19. There should be at most a semicolon at the end of *v.* 18 and of *v.* 19. This verse is somewhat parenthetical; and in construction *v.* 20 fits on to *v.* 18: *and not* **only so,** *but who was also* **appointed by** *the Churches to travel with us* **in this work of grace** *which is* **being ministered** *by us,* **to show** *the glory of the Lord and* **our readiness.** The word translated 'appointed' is an interesting one with a long history. It meant originally, 'to elect by show of hands'; then 'to elect' in any way; and thirdly, 'to appoint,' whether by election or not: elsewhere in N.T. Acts xiv. 23 only. See Smith's *D. of Chr. Ant.* II. p. 1501. 'To travel with us' is, literally, 'as our fellow-traveller' (Acts xix. 23). At the end of the verse there is again confusion in the MSS. between 'our' and 'your' (vii. 12, viii. 8); here 'our' is certainly right.

20. This fits on to 'we are sending together with him': **taking care of** *this, that no* man *blame* (vi. 3) *us in* **the matter of this bounty** *which is* **being ministered** *by us.* The Apostle was careful to avoid all possibility of an accusation of having misappropriated the money. 'Bounty' here is a rare word, meaning 'plentifulness.' It assumes that the Corinthians will give abundantly. The word in ix. 5 is different.

21. **for we take forethought for things honourable.** With the rest of the verse comp. Prov. iii. 4; Rom. xii. 17.

but also in the sight of men] This is the main point. To *be* honest was all that was necessary as regards God: as regards men he must also *appear* to be honest. This is quoted by Polycarp (6). References to 2 Corinthians in the Apostolic Fathers are rare and should be noted: comp. iii. 2 and iv. 14.

22. Commendation of the third delegate. *And we* **are sending together** *with them our brother, whom we have proved* **to be in earnest** many *times in many* things. 'Oftentimes' (A.V.) spoils the characteristic alliteration: comp. ix. 8. Of course 'our brother' does not mean

things, but now much more diligent, upon the great confidence which *I have* in you. Whether *any do inquire* of 23
Titus, *he is* my partner and fellow-helper concerning you: or our brethren *be inquired of, they are* the messengers of the churches, *and* the glory of Christ. Wherefore shew ye to 24
them, and before the churches, the proof of your love, and of our boasting on your behalf.

the Apostle's own brother. If he had a brother to send, to have appointed him to such a mission would have excited just those suspicions which S. Paul was anxious to allay. This 'brother' was no doubt some one in whom the Corinthians had confidence: some conjecture Tychicus.

much more diligent, upon the great confidence which I have *in you*] The margin is right with 'he hath' for 'I have,' but neither needs to be inserted; *much more* **in earnest by reason of much confidence to you-ward.** To change the second 'much' into 'great' (A.V., R.V.) again spoils a repetition which is probably intentional.

It is possible that here, and in i. 15, the Apostle purposely uses in a sense that is favourable to the Corinthians the term 'confidence,' which in x. 2 he uses in an unfavourable sense. If so, this is an item in support of the view that x.–xiii. is *part of the second lost letter.* He is here trying to remove the threatening tone of x. 2.

23, 24. Summary, briefly commending all three of the delegates.

23. **As to Titus,** *he is my partner and* **fellow-worker to you-ward** (as in *v.* 22); **or as to** *our brethren*, they are **apostles of Churches, a glory to Christ.** It is hardly right to translate the word for 'apostle' by 'messenger' or 'delegate' either here or Phil. ii. 25. That is interpretation, not translation. S. Paul uses the same word as he uses of himself and the Twelve. It is evident that the word is *not* used in the same sense here or Phil. ii. 25 as when used of S. Paul or the Twelve. If that is evident in the Greek, it should be equally evident in the English. The difference is this; that the Twelve were messengers or delegates of Christ, whereas these brethren were only messengers or delegates of Churches, and Epaphroditus was the messenger of the Philippian Church. See Lightfoot, *Philippians*, p. 194, *Galatians*, p. 95.

24. *Wherefore shew ye to them, and before the churches*] **Manifest therefore** *to them the* **manifestation** *of your love and of our* **glorying** *on your behalf to the face of the churches.* The rendering, '*shew*...the *proof* of your love' (A.V., R.V.) once more obliterates a characteristic repetition. In Rom. iii. 26 the R.V. has 'shewing' for this same substantive; in Phil. i. 28 it has 'manifest token'; 'show the *showing*' might do here. In Biblical Greek the word is peculiar to S. Paul. The point of the 'therefore' is, that these brethren are delegates of Churches; *therefore* respect shown to them is respect shown to the Churches, and will be reported to the Churches.

9 For as touching the ministering to the saints, it is super-
2 fluous for me to write to you: for I know the forwardness
of your mind, for which I boast of you to them of Mace-
donia, that Achaia was ready a year ago; and your zeal
3 hath provoked very many. Yet have I sent the brethren,
lest our boasting of you should be in vain in this behalf;
4 that, as I said, ye may be ready: lest haply if they of Mace-
donia come with me, and find you unprepared, we (that we
say not, you) should be ashamed in this *same* confident
5 boasting. Therefore I thought it necessary to exhort the
brethren, that they would go before unto you, and make up
beforehand your bounty, whereof *ye* had notice before, that

ix. 1—5. DIRECTIONS CONTINUED.

1—5. The assistance to be rendered to the three delegates. What the Corinthians have to give should be collected soon, so as to be ready when he arrives.

1. *it is superfluous for me to write to you*] Because he is sending persons to them who are competent to deal with the matter, and because they do not need to be told their duty in this matter. Nevertheless he does write about it; just as we often say, 'I need hardly tell you,' and then go on to tell.

2. *for I know* **your readiness** *of which I* **glory on your behalf** *to the* **Macedonians**. This shows that he is still in Macedonia. 'Readiness,' as in viii. 11, 12, 19. Excepting Acts xvii. 11, the word is peculiar to this Epistle. 'To glory' or 'boast' is specially frequent in these letters, (v. 12; vii. 14, x. 8, 13, 15, 16, 17, etc.). The present tense, 'I continue glorying,' refers to his behaviour since the coming of Titus. When 1 Cor. xvi. 1—3 was written, Achaia was by no means ready; and this seems to imply that *the interval between 1 Corinthians and 2 Corinthians must have been longer than is commonly supposed.* The troubles at Corinth must have put an end to the collection; but now that they are over the Apostle is glorying *that Achaia* **has been prepared since** *a year ago.* But 'a year ago' should perhaps be 'last year.'

3. *have I sent*] Better, **I am sending**; the epistolary aorist, as in viii. 17, 18.

lest our boasting of you should be in vain] Rather, *that our* **glorying on your behalf may not be made void** *in this* **particular** (iii. 10), viz. the relief fund.

4. *lest haply if* **any Macedonians** *come with me.* This almost implies that neither of the brethren who are to accompany Titus was a Macedonian. If Luke was one of these brethren (viii. 18), this verse is against his being of Philippi.

should be ashamed] Better, *should be* **put to shame** (vii. 14; Rom. x. 11) *in this* **confidence** respecting you (see Westcott on Heb. iii. 14). 'Boasting' is no part of the true text.

5. *whereof* ye *had notice before*] Rather, **aforepromised** (R.V.),

the same might be ready, as *a matter of* bounty, and not as *of* covetousness. But this *I say*, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in *his* heart, *so let him give;* not grudgingly, or

announced beforehand, by me to the Macedonians. 'Bounty' or 'blessing' is a different word from that in viii. 20. Note the repetition; 'go *before* unto you, and make up *beforehand*, your *aforepromised* bounty': comp. *v.* 8.

covetousness] This, like the 'bounty,' has reference to the *Corinthians*. 'Give,' says the Apostle, 'as bounty,' i.e. generously, 'not as covetousness,' i.e. not in a covetous spirit, keeping back all you can. The R.V. substitutes 'extortion' for 'covetousness,' which implies that while 'bounty' refers to the Corinthians, the other term refers to the Apostle, which is not likely. The 'sparingly' and 'bountifully' of *v.* 6 show that both terms refer to the Corinthians. To give less than one ought to the needy is to disregard the claims of others and to have too much oneself; this is exactly what the word rendered 'covetousness' means: comp. 1 Thes. ii. 5; Eph. iv. 19, v. 3; and see Lightfoot on Col. iii. 5 and Rom. i. 9.

6—15. Exhortation to give liberally and cheerfully.

Having gloried in the former readiness of the Corinthians, in order to encourage the Macedonians, and having told the Corinthians of the spontaneous generosity of the Macedonians, in order to encourage the Corinthians, and having begged the latter not to prove his glorying on their behalf void, by showing unwillingness now, he presses home his appeal by other arguments. 1. Giving is not loss, but a sowing that will bring a harvest, if only it is done in a right spirit (*vv.* 6, 7). 2. God can and will bestow, not only the right spirit, but the means of exercising it (8—11). 3. Their bounty will relieve the necessities of those who receive it, and will also increase their thankfulness to God and their love to the givers (11—14).

6. *But this* I say] There is no 'I say' in the Greek. In 1 Cor. vii. 29 and Gal. iii. 17 the 'I say' is expressed, and we may understand either 'I say' or 'you know' here. But no verb is required. 'But as to this,' or simply, 'But this,' is quite intelligible. The Apostle is dictating; *i.e.* he is talking rather than writing, and uses brevity. 'This' gives emphasis to what follows, in which the chiasmus (ii. 16, vi. 8, x. 11, xiii. 3) is worth retaining in English: *He that soweth sparingly, sparingly shall also reap, and he that soweth* **on the principle of blessings** (same word as in *v.* 5), **on the principle of blessings** *shall also reap.* 'Sparingly' occurs nowhere else in Biblical Greek.

7. Here again no verb need be supplied: the sentence without a verb is as intelligible in English as in Greek: **Each** *man*, **just** *as he* **has determined** *in* his *heart; not* **out of grief,** *or* **out** *of necessity.* Comp. 'Thou shalt surely give him, and thy heart shall not be *grieved*

8 of necessity: for God loveth a cheerful giver. And God *is*
able to make all grace abound towards you; that ye, always
having all sufficiency in all *things*, may abound to every
9 good work: (as it is written, He hath dispersed abroad;
he hath given to the poor: his righteousness re-

when thou givest unto him' (Deut. xv. 10). In what follows, 'cheerful' (here only in N.T.) is emphatic: *it is a cheerful giver that God loveth*. This is an echo of what the Septuagint adds to Prov. xxii. 8. Both Hebrew and Greek have, 'He that soweth iniquity shall reap calamity,' and the Greek adds, 'a man that is cheerful and a giver God blesseth.' The substitution of 'loveth' for 'blesseth' is remarkable; 'blesseth' exactly fits *v.* 6. Comp. Rom. xii. 8. The Rabbis said that he who gave nothing, but received his friend with a cheerful countenance, was better than he who gave all with a gloomy countenance. S. Augustine says, 'If you grieve when you give bread you lose both the bread and the merit.'

8. *all grace*] 'Grace' includes, and here specially means, earthly blessings: '*all* grace' is very comprehensive. Where there is the spirit of benevolence the power to exercise benevolence is sure to be given. Note the alliterative repetition in *always having all sufficiency in all things, may abound to* **all** *good* **works**; and comp. viii. 22 and Phil. i. 3, 4. For the sake of the characteristic repetition, the substitution of plurals for singulars is perhaps admissible; otherwise we must have 'in *every* thing...unto *every* good work.' 'Sufficiency' means *self*-sufficiency, being independent of help from others. The less a man wants, the greater his self-sufficiency and his power of aiding other people.

9. **even** *as it is written* means that what is stated in *v.* 8 is exactly what is said of the benevolent man in Scripture: *He* **scattered**, *he gave to the* **needy**. There are two words for 'poor' in the N.T.; one is very common and is the stronger of the two, signifying *abject* poverty (vi. 10; Rom. xv. 26; Gal. ii. 10, iv. 9, &c.); the other occurs here only, in a quotation from the Septuagint (Ps. cxi. [cxii.] 9), where it is very common. Both words are found Ps. xl. 17, xli. 1, lxx. 5, lxxii. 13, lxxiv. 21, lxxxvi. 1, cix. 22; Ezek. xvi. 49, xviii. 12, xxii. 29. No English Version makes any distinction here, although 'poor and needy' is so familiar from the Psalms. Nor does the Vulgate, which in the O.T. is very capricious in passages where both words occur. Commonly it has *egenus et pauper*, but sometimes *pauper et inops*, and once *mendicus et pauper*. In the Beatitudes Tertullian preferred *beati mendici* to *beati pauperes*, as closer to the Greek (*adv. Marc.* iv. 14). See Trench *Syn. of N.T.* § xxxvi.

his righteousness] The righteousness which manifests itself in beneficence, in works of love. It is not clear what is meant by the righteousness of the benevolent man abiding for ever. Ps. cxii., from which the words come, should be studied as a whole. There it is twice said (*vv.* 3 and 9) of the good man that 'his righteousness standeth fast for ever.' It may mean that his good deeds 'shall be in everlasting remembrance' (*v.* 6). In Ps. cxi. the same is said of God: 'His

maineth for ever. Now he that ministereth seed to the 10
sower both minister bread for *your* food, and multiply your
seed sown, and increase the fruits of your righteousness ;)
being enriched in every *thing* to all bountifulness, which 11
causeth through us thanksgiving to God. For the adminis- 12
tration of this service not only supplieth the want of the
saints, but is abundant also by many thanksgivings unto
God; whiles by the experiment of this ministration they 13

righteousness standeth fast for ever. He hath made His wonderful works to be remembered' (*vv.* 3, 4); *i.e.* they are an imperishable monument to His glory. See Perowne and Kirkpatrick *ad loc.*

10. Argument that He who *can* do this (*v.* 8), *will* do it. The A.V., following a false reading, makes the three verbs optatives, and distributes them wrongly. The verbs are future indicative, and the clauses should run thus: *Now he that* **bountifully supplieth** (Gal. iii. 5; Col. ii. 19; 2 Pet. i. 5, 11) *seed to the sower and bread for* **eating, will supply and multiply your seed-corn.** Is. lv. 10 shows that 'bread for eating' belongs to 'supplieth,' not to 'will supply.' The change from 'seed' to 'seed-corn' represents a similar change in the Greek. The first 'seed' is literal; the 'seed-corn' is figurative of the gifts which the Corinthians are to 'scatter,' and which will bring a rich harvest; for God **will make** *the fruits of your righteousness* **to grow**: He will increase the *will* to do acts of benevolence. Comp. Hos. x. 12.

11. Appended to **show the** *way* in which God will bestow this grace (*v.* 8) on them: **ye** *being enriched in every* thing **unto** *all* **liberality** or **singlemindedness** (as in viii. 2), *which* **is such as to work out** (iv. 17, v. 5, vii. 10, 11) *through us thanksgiving to God.* Through the instrumentality of the Apostle and his fellow-workers the bounty of the Corinthians will promote thanksgiving on the part of the recipients of it.

12. Explains how the relief fund has this religious side: **because the ministration of this public service is not only filling up the measure of the wants** *of the saints*, *but* **also is abounding through** *many thanksgivings to God.* The word for 'public service' is used here in a sense which is close to the original one, of the 'aids' which wealthy Athenians were compelled to render to the State, *e.g.* fitting out men-of-war, supplying choruses for plays, &c. This was a service to the public. Among the Jews 'public service' meant priestly ministrations (so frequently in Numbers and Chronicles). Among Christians it was used specially of the Eucharist, but also of public worship generally. 'Liturgy' is derived directly from the Greek word. Elsewhere in the N.T. in Phil. ii. 17, 30 (where see Lightfoot's notes); Lk. i. 23; Heb. viii. 6, ix. 21 (where it is used of Jewish services). By 'filling up the measure' is meant supplementing other kinds of assistance; the Corinthian contribution would be an *additional* supply: comp. xi. 9.

13. Explains why the recipients of the bounty give thanks: **seeing that through the proof** (ii. 9, viii. 2) *of this ministration* (*of yours*) *they glorify God for* **the subjection of your confession** *unto the Gospel*

glorify God for your professed subjection unto the gospel of Christ, and *for your* liberal distribution unto them, and
14 unto all *men;* and by their prayer for you, which long after
15 you for the exceeding grace of God in you. Thanks *be* unto God for his unspeakable gift.

of the *Christ, and for* the liberality (*v.* 11, viii. 2) of your contribution *unto them and unto all.* Three things are expressed here: (1) the *occasion* of the recipients' thankfulness, viz. the tested genuineness of the help given; (2) and (3) two *reasons* for their thankfulness, viz. (2) Corinthian loyalty as regards the Gospel, and (3) Corinthian generosity in giving so liberally. As regards (2) the Palestinian Christians had had misgivings: it had looked as if Gentile converts were advocates for extreme license. Now they would see the loyalty manifested in Corinthian adhesion to the Gospel.

14. The construction is not easy; but apparently we have a genitive absolute, adding the thought that while the Corinthians exhibit their goodwill by their bounty, the recipients exhibit theirs by intercession: while they themselves also, with supplication on your behalf, *long after you,* on account of *the exceeding grace of God* upon *you.* The word for 'supplication' implies *personal need,* and is often used of intercession, whether to God or to man (Rom. x. 1; Phil. i. 4; 2 Tim. i. 3). In 1 Tim. ii. 1 we have three different words for prayer: see Lightfoot on Phil. iv. 6; Trench, *Synonyms,* § li.

15. The thought of this mutual goodwill between Jewish and Gentile converts, as an earnest of the love which unites all Christians, fills the Apostle's heart with thankfulness, to which he gives immediate expression. One who had had so much experience of the bitter antagonism between Jews and Gentiles in the Church might well overflow with gratitude, and speak of this blessed result as an 'indescribable boon.' The word for 'indescribable, unspeakable' occurs nowhere else in Biblical Greek. Clement of Rome uses it of the mysteries of nature (xx. 5).

This thanksgiving concludes the second main portion of the Epistle. Comp. the conclusion of the first portion (vii. 16) and the thanksgivings at the end of important divisions of other Epistles (Rom. xi. 33—36; 1 Cor. xv. 57; 1 Tim. i. 17).

The theory that either of these chapters (viii., ix.) has been inserted from some other letter is in itself very improbable. There is no external evidence that points in this direction; and, if there is any internal evidence, it is far outweighed by other internal evidence, which shows that viii. is closely connected with both i.—vii. and ix. The theory may safely be dismissed.

x. 1—xiii. 10. Another Assertion of the Apostle's Position, and a Final Rebuke and Warning to his Judaizing Opponents.

This is the third main portion of the Epistle in the form in which it has come down to us. Reasons have been given elsewhere (Introduc-

Now I Paul myself beseech you by the meekness and 10

tion § 7 and notes on iii. 1, iv. 2, v. 13, vii. 28, viii. 22, xii. 20, xiii. 5) for adopting, as the best solution of various difficulties, the theory that these four chapters are part of another letter, and probably of the letter alluded to in ii. 4 and vii. 8. The change of subject and tone is so great and so sudden, that it cannot easily be explained by a long pause in writing and a consequent complete change of mood.

Nor can we adopt the hypothesis that in i.—ix. the Apostle writes to the loyal many, and in x.—xiii. to the recalcitrant few. In both sections he is writing to the whole Corinthian Church (see notes on *v.* 2 and on xi. 2, 8, 9, xii. 13). Moreover the change is in a rather unnatural direction. Strong invective might calm down into what is conciliatory; but here, what is most conciliatory suddenly changes into strong invective. Having with great delicacy and tenderness restored happy relations between himself and the Corinthians, he abruptly launches out into reproaches and sarcasms, which must have gone far towards undoing the good results of the first nine chapters. If the reproaches and sarcasms were sent first, and then, when they had brought about submission, the conciliatory words were penned, all runs much more intelligibly. In thought and in tactics these four chapters come much more naturally before than after the first nine chapters. Moreover, it is not easy to get the opening of Chap. x. into reasonable relation to the end of Chap. ix. This difficulty disappears, if we suppose that what preceded Chap. x. has been lost.

But, whether the form in which we have the Epistle is the original form or not, it is clear that these chapters have been dictated under the influence of strong feeling; and perhaps the contents are not carefully arranged. Yet there are changes of topics, and these should be noticed. The greater part (x. 1—xii. 10) is taken up with the contrast between S. Paul and his opponents, showing that he is a divinely appointed Apostle, and acts as such, while they are self-constituted and self-commended teachers. This again has two divisions; (x. 1—18) the Apostle's authority and extent of province; and (xi. 1—xii. 10) the Apostle's 'foolish' glorying, to which they have driven him (xi. 1—6), about working gratuitously (xi. 7—15), about his services and sufferings (xi. 16—33), about the revelation granted to him and its consequences (xii. 1—10). The remainder of the invective (xii. 11—xiii. 10) is chiefly taken up with repetitions of particular points and warnings in connexion with his approaching visit. Bengel thus sums up the four chapters; *In via sum ad vos, armatus virtute Christi. Ergo obedite.*

x. 1—18. The Apostle's Authority and Extent of Province.

1. *Now I Paul myself*] It is putting too much meaning into 'myself' to suppose that the Apostle here ceases to dictate, and writes the remainder of the letter with his own hand (2 Thes. iii. 17; 1 Cor. xvi. 21; Col. iv. 18). No doubt he sometimes wrote himself, even where he does not say so; and he sometimes wrote more than the last few

gentleness of Christ, who in presence *am* base among you,
2 but being absent am bold toward you: but I beseech *you*,
that I may not be bold when I am present with *that* confidence, wherewith I think to be bold against some, which

words. Gal. vi. 11 implies that at least the last eight verses were written by the Apostle, and Philem. 19 seems to indicate that the whole letter was by his own hand. Here, however, the 'myself' simply anticipates what is coming: 'that very Paul, who you think is so humble when he is with you, and so bold when he is away.' This emphatic, 'I myself' occurs again xii. 13; Rom. vii. 25, ix. 3, xv. 14; and neither here nor there does it mean that he is writing with his own hand. 'I Paul' occurs Gal. v. 2; Eph. iii. 1; Philem. 19.

by the meekness and gentleness of Christ] These characteristics of Christ (Mt. xi. 29; comp. Jas iii. 17) are the medium of his exhortation; he appeals to these as a motive to induce the Corinthians not to drive Christ's Apostle to be other than meek and gentle: comp. 1 Cor. i. 10; Rom. xii. 1, xv. 30. 'Meekness' is quiet submissiveness to God or man in circumstances likely to provoke indignation. Its opposite is 'harshness,' 'the rod,' as in 1 Cor. iv. 21. 'Gentleness' or 'sweet reasonableness' (Matthew Arnold) is the spirit of fairness, which makes allowances, and does not exact that *summum jus* which is often *summa injuria*. Trench, *Synonyms*, § xliii.

who in presence am *base among you*] Or, *who* to your face (*v.* 7) am lowly *among you*. Here only is this adjective rendered 'base,' which is wanted for another word (1 Cor. i. 28): elsewhere this is either 'lowly' (Mt. xi. 29), which is closest to its derivation, or 'of low degree' (Lk. i. 52; Jas i. 9), or 'of low estate' (Rom. xii. 16), or 'humble' (Jas iv. 6; 1 Pet. v. 5). S. Paul is here taking what was said of him by his enemies, and (with some irony) adopting it as true.

am bold] The same verb as in v. 6, 8, vii. 16; *am* of good courage. See on vii. 16.

2. *but I beseech you*] The A.V. misses a point by having 'beseech' in both *v.* 1 and *v.* 2. S. Paul changes from exhortation to entreaty; and therefore 'intreat' and 'beseech' (R.V.), *obsecro* and *rogo* (Vulgate), do not sufficiently mark the change. 'I exhort' in *v.* 1, and 'I beseech' here, will be better. And, as he is following up the exhortation, 'yea' (R.V.) is better than 'but': yea, *I beseech you*. 'When present' implies that he means to visit them again (xiii. 1).

The A.V. misses another point by having 'be bold' in both places in *v.* 2. S. Paul changes his word, and thereby implies that the boldness which he expects to exhibit is not quite the same as the courage attributed to him by his critics: *that I may not* when present show courage *with* the *confidence wherewith I* count *to be bold against some which* count *of us*, &c. For 'confidence' see on i. 15. 'Count, account, reckon' is a very favourite word with S. Paul (iii. 5, v. 19, xi. 5, xii. 6) especially in Romans (ii. 3, 26, iii. 28, &c.). In other N.T. writers it is rare. As in 1 Cor. xv. 12 he does not care to specify who the 'some' are: they are only a fraction of the Corinthians. Here he does

think of us as if we walked according to the flesh. For 3
though we walk in the flesh, we do not war after the flesh:
(for the weapons of our warfare *are* not carnal, but mighty 4
through God to the pulling down of strong holds;) casting 5
down imaginations, and every high thing that exalteth itself
against the knowledge of God, and bringing into captivity

distinguish between two sections in the Corinthian Church,—an unsatisfactory majority and a hostile minority. These chapters (x.—xiii.) are addressed to the majority, or to the whole Church, not to the hostile minority.

as if we walked according to the flesh] *i.e.* as if our thoughts and acts were guided by carnal and worldly principles: Rom. viii. 4.

3. Every one who has a body must 'walk *in* the flesh' and be liable to its weaknesses, such as the fear of men, the love of popularity, &c. But the work of an Apostle, which resembles a campaign, is not conducted on such principles. They might think that he had been wanting in vigour (*vv.* 2, 10), but they would find that indifferentism was not his guiding principle (xiii. 1—4).

4. Parenthetic proof of the truth of *v.* 3. If the Apostle's campaign were conducted on worldly principles the weapons used would be worldly and unsuccessful; but, in spite of the weakness of him who employs them, they are *mighty* before *God to the* casting *down of strongholds*. This is a much stronger metaphor than the 'rod' of 1 Cor. iv. 21. Almost the exact words used here occur in Philo, *de Confus. Ling.* 26.

The meaning of 'mighty before God' is not certain. It may mean 'in God's *sight*,' *i.e.* really mighty; or '*for* God,' *i.e.* in His service; or '*through* God,' *i.e.* with His help; or, by a Hebraism, '*exceeding* mighty,' as both A.V. and R.V. in Acts vii. 20, where we have a similar expression; comp. Jon. iii. 3. '*Casting* down' rather than '*pulling* down,' because of *v.* 5. Having twice lost a point (*vv.* 1 and 2) by using the same English word where there is a change in the Greek, the A.V. here loses a point by making a change where there is none in the Greek. 'Stronghold' is very frequent in the Septuagint, especially in Maccabees; only here in the N.T. Here it means determined resistance to the Gospel.

5. *casting down imaginations*] This belongs to 'we do not war' in *v.* 3: *inasmuch as we cast down imaginations, i.e.* bring to nought all plans for opposing Christ.

that exalteth itself] Better, *that* is uplifting itself, or *that* is being uplifted; it is a different verb from 'exalt' in xi. 7; Mt. xi. 23; Lk. xiv. 11, xviii. 14; &c.; but the same as in xi. 20. 'The knowledge of God' is here a periphrasis for the Gospel. The expression occurs Wisd. xiv. 22, a book which S. Paul certainly knew: comp. ii. 6, v. 1, 9, vi. 6.

bringing into captivity] Or, *leading captive* (Rom. vii. 23; 2 Tim. iii. 6). In the N.T., S. Paul alone uses this metaphor. In Lk. xxi. 24 the verb is used literally.

6 every thought to the obedience of Christ; and having in a readiness to revenge all disobedience, when your obedience is fulfilled.

7 Do ye look on *things* after the outward appearance? If any *man* trust to himself that *he* is Christ's, let him of himself think this again, that, as he *is* Christ's, even so *are* we

8 Christ's. For though I should boast somewhat more of our

6. *and* being *in readiness to* avenge *all disobedience, when your obedience* shall be *fulfilled, i.e.* shall have been completed. The Apostle will give time for all to allow themselves to 'be led captive to the obedience of the Christ'; and then disobedience of whatever kind will be punished. There is emphasis on 'your,' implying that his readers are, or will soon become, obedient. There is a play upon words in 'cast down' and 'raise' in *v.* 5, and in 'obedience' and 'disobedience' in *v.* 6 (*καθαιροῦντες, ἑπαιρόμενον—ὑπακοή, παρακοή*): comp. i. 13, iii. 2, viii. 22, &c. 'Disobedience' occurs only here, Rom. v. 19, and Heb. ii. 2: not in the Septuagint. It means 'failing to listen' or 'hearing amiss.' In Rom. xi. 30, 32; Eph. ii. 2, v. 6; Col. iii. 6; Heb. iv. 6, 11, a different word is used, which the A.V. sometimes renders 'unbelief.'

Assuming that x.—xiii. is part of the lost letter, ii. 9 may be a reference to what is said here: see note there.

7. Here, as in other passages in the N.T., we are in doubt whether the verb is indicative or imperative (comp. Jn v. 39, xiv. 1), and whether the sentence is interrogative or affirmative (ix. 14, xii. 5, 19; John xii. 19, xv. 18, 27). We may translate, 'Ye look' (R.V.) or 'Look ye' (Tyndale, Geneva; 'see ye,' Wiclif), or 'Do ye look' (A.V., R.V. margin). The first is perhaps best; but, whichever is adopted, the sense is, that the Apostle is willing to take their own unsatisfactory standard: even according to that his position as an Apostle is not open to question. If the verb were imperative, it would probably stand first, as in 1 Cor. i. 26, x. 18; Phil. iii. 2 (thrice); Col. iv. 17.

on things *after the outward appearance*] Better, *on* the *things* before your face (as in *v.* 1). They had said that to their face they had found him weak and cowardly, saying, 'That is not our way, nor is it the way of an Apostle of Christ.' S. Paul goes on; *If any* man trusteth in himself *that* he *is Christ's, let him* count (see on *v.* 2) *this again* with *himself, that* even *as he* is *Christ's* so also are *we.* In the true text 'Christ's' is not repeated after 'we'; and the clause is more forcible without the repetition. The 'again' (comp. 1 Cor. xii. 21) refers to himself: it is in himself that he is confident that he is Christ's; with himself let him reckon, &c. The singular, 'anyone...himself,' does not point to some individual opponent: the Apostle is speaking of his critics generally. Comp. *vv.* 10, 11, xi. 4, 20.

8. Evidence, put hypothetically, that he is a minister of Christ, at least as much as his critics are such: supposing that his language were still stronger than it was, it will not prove empty self-assertion.

authority, which the Lord hath given us for edification, and not for your destruction, I should not be ashamed: that 9
I may not seem as if *I* would terrify you by letters. For 10
his letters, say they, *are* weighty and powerful; but *his* bodily presence *is* weak, and *his* speech contemptible. Let 11
such a one think this, that, such as we are in word by letters when we are absent, such *will we be* also in deed when we are present.

For though I should **glory** *somewhat more* **abundantly about** *our authority, which the Lord* **gave** for **building you up**, *and not for* **casting you down** (*v.* 4), *I* **shall** *not be* **put to shame** (by being shown to be a pretentious impostor).

9. The construction is not quite certain; but it is very forced to make *v.* 9 the protasis of *v.* 11, with *v.* 10 as a parenthesis: 'That I may not seem...let such a one' &c. 'That I may not seem' depends upon *v.* 8, but not on 'shall not be put to shame' in particular. Some such thought as 'I say this' is understood, but need not be expressed in English any more than Greek in: *that I may not seem*, **as it were, to** *terrify you by* **my** *letters*. We know of two letters, one being the lost letter of 1 Cor. v. 9. If 2 Cor. i.—xiii. is all one letter, then there had been a third letter (see on i. 23, ii. 3, 9, vii. 8).

10. *say they*] The verb is singular, and may refer to the 'any man' of *v.* 7 and 'such a one' of *v.* 11. But as 'any man' does not mean some particular opponent, but his critics generally, the indefinite 'they say' is perhaps better.

contemptible] Rather, 'contemned, despised (1 Cor. i. 28), **of no account**' (1 Cor. vi. 4). The epithets balance one another, 'strong' against 'weak,' and 'weighty' against 'of no account.' 'Weighty' should perhaps be 'severe, stern': the word sometimes means 'grievous' (Acts xx. 29; 1 Jn v. 3). See Appendix A.

11. *think this*] Or, **count** *this*, as in *vv.* 2, 7. The R.V. uses three different words for the same Greek, 'count,' 'consider,' 'reckon.' 'Reckon' would do in all three places, but in *v.* 2 would be too colloquial.

will we be] There is no verb in the Greek, and it is doubtful whether the Apostle is referring to the future. '*Will* we be' indicates that when he visits Corinth they will find that he can be as vigorous in action as in his letters. The R.V. supplies '*are* we'; and this is more likely to be right. Indeed the past is probably included also; 'are we and have always been.' A man whose words and deeds do not correspond could not have founded and sustained a Christian Church in Corinth; and such inconsistency as writing strongly and acting feebly is alien from his character and altogether impossible. For the opposition between 'word' and 'deed' comp. Rom. xv. 18; Acts vii. 22. The order of the words in the Greek exhibits another instance of chiasmus; comp. ii. 16, iv. 3, vi. 8, x. 11, xiii. 3.

12 For we dare not make *ourselves* of the number, or compare ourselves with some that commend themselves: but they measuring themselves by themselves, and comparing
13 themselves amongst themselves, are not wise. But we will

12—16. The difficulty of this passage is often pointed out. Theodoret suggests that S. Paul has deliberately written obscurely, because he did not wish to be too definite in convicting his accusers. The passage is partly ironical, especially at the outset. It had been insinuated that he is at heart a coward. Well, one kind of courage he certainly does lack. He does not venture to match himself with those who praise themselves according to a standard of their own fixing. He limits his glorying by the limits of the sphere fixed for him by God, which extended to Corinth. If his sphere did not extend thus far, he would be exceeding his limits; but, as it is, his preaching was the first to reach them. So he is not glorying unjustifiably in what other people have done: but he hopes that, as the Corinthians increase in faith, his influence among them will increase, while he keeps to his own province, so as to preach the Gospel in the districts beyond Corinth, without glorying in the province of others over work that is already done without him.

Perhaps we may understand as hinted by contrast, 'It is not I who have invaded other people's province: it is others (the Judaizers) who have invaded mine.'

12. *For we* **are not bold to pair** *or compare ourselves with some* **of those** *that commend themselves.* We have here the same verb as 'to be bold against some' in *v.* 2: here it is sarcastic; the audacity was on the side of those who compared themselves with Apostles, to the disadvantage of the latter. In 'pair or compare' we have another play upon words (ἐνκρῖναι, συγκρῖναι): comp. *vv.* 5, 6. For the second of the two verbs 'compare' is exact: the meaning of the first verb is doubtful, but 'judge amongst, estimate amongst, number with' seems to be right; and 'pair with' has much the same meaning. *But they* **themselves** *measuring themselves by themselves and comparing themselves* **with** *themselves.* Here we have repetition similar to that in viii. 22 and ix. 8. He hints that with his critics everything is measured by 'our noble selves.' They are "a mutual-admiration and self-admiration society" (Waite). They have a standard of excellence of their own making, and they congratulate themselves and one another on their conformity to it.

are not wise] He means something much stronger: *are* **without understanding**. The verb which is negatived means 'to put two and two together, to be intelligent' (Rom. xv. 21; Eph. v. 17). These superior persons do not know the value of things, and cannot interpret them. Nothing is to be understood, such as, 'do not understand *what they are talking about*,' or '*how absurdly arrogant they are*,' or '*what Apostleship means.*'

13. *But we* (in emphatic contrast to these persons) *will* ***not*** **glory beyond measure,** *but according to the measure of the* **province** *which God* **apportioned** (Rom. xii. 3) *to us* **as** *a measure to reach* **as far as**

not boast of *things* without *our* measure, but according to the measure of the rule which God hath distributed to us, a measure to reach even unto you. For we stretch not our- 14
selves beyond *our measure*, as though we reached not unto you: for we are come as far as to you also in *preaching* the gospel of Christ: not boasting of *things* without *our* mea- 15
sure, *that is*, of other *men*'s labours; but having hope, when your faith is increased, that *we* shall be enlarged by you according to our rule abundantly, to preach the gospel in 16
the *regions* beyond you, *and* not to boast in another *man*'s

even *you*. He is not going to imitate them in glorying beyond all bounds. His assertions about himself shall be confined to the sphere of work assigned to him by God (of preaching the Gospel to the heathen), which includes Corinth. The word rendered 'province' (R.V.) or 'rule' (A.V.) means (1) that which measures, as a rod or ruler; (2) that which is measured, a fixed amount of anything. Here the idea is that of mapping out territory and distributing allotments. See Lightfoot on Gal. vi. 16, the only other passage in the N.T. in which the word occurs, and Westcott, *Canon of the N.T.*, App. A. 'To reach even unto you' is an appeal to facts. There would have been no Corinthian Church otherwise.

14. *For we* **are not**, **as if we did not reach** *unto you*, **overstretching** *ourselves*; *for* **as far as even you we were the first to come in** *the Gospel of* **the** *Christ*. Or, *For we are not overstretching ourselves, as* we should be doing *if we did not reach unto you*. If S. Paul's province did not include Corinth, then he would be over-extending himself and transgressing limits: but it does include Corinth, as facts prove. It is not certain that the verb rendered 'were the first to come' means more than 'came.' It is one of many words which lost sharpness of meaning in later Greek, and perhaps here there is no thought of *anticipating others*: comp. Rom. ix. 31; Phil. iii. 16; 1 Thes. ii. 16; Lk. xi. 20. In 1 Thes. iv. 15, where it is not followed by a preposition, the idea of anticipating survives. Place only a colon at the end of *v.* 14.

15, 16. *not* **glorying beyond measure** (as in *v.* 13) *in other* men's *labours*, *but having hope* **that**, **as your faith groweth**, we *shall be* **magnified among** *you*, *according to our* **province**, **unto** still greater **abundance**, **so as** *to preach the Gospel* **unto** *the* regions *beyond you*, (*and*) *not to* **glory** *in another* man's **province** *of* things *ready to our hand*. Seeing that in coming to Corinth he has not gone out of his own sphere into that of others, he is not unduly claiming what is really the work of other people (comp. Rom. xv. 20). He is hinting that his opponents, in setting up as teachers in Corinth, *have* been glorying in another man's province, of what he did, and not they. And he hopes that, as the Corinthians grow in faith, they will think all the more highly of him in his own sphere, so that his influence will extend, and he will be able to preach the Gospel beyond them, without glorying in other people's

17 line of *things* made ready to our hand. But he that glo-
18 rieth, let him glory in the Lord. For not he that commendeth himself is approved, but whom the Lord commendeth.

11 Would *to God* you could bear with me a little in *my*

sphere of work of what he did not do himself, but found there. S. Paul may already have had thoughts of Rome and Spain (Rom. xv. 24, 28).

Dr Kennedy remarks that 'unto the regions beyond you' fits Rome and Spain very much better, if we suppose that this is part of a letter written from *Ephesus*, whence the painful letter was written, than if we suppose it to be part of a letter written from Macedonia.

17. *But*, even in reference to one's own work in one's own proper sphere, there is only one right way of glorying; *let him that glorieth, glory in the Lord*, who assigned him the work and enables him to do it. The principle is an adaptation of Jer. ix. 24, quoted 1 Cor. i. 31. The Apostle follows this principle 1 Cor. xv. 10; Rom. xv. 17—19; Gal. ii. 8; Eph. iii. 7.

18. It is not the man who, instead of giving all glory to God, commends himself that is approved, i.e. proved, tested, and found to be genuine and solid in character (1 Cor. xi. 19; Rom. xvi. 10; Jas i. 12); but whom God commends, as He had done in the case of S. Paul, in making him an Apostle. His critics had only their own self-commendation.

xi. 1—xii. 10. The Apostle's Foolish Glorying about Gratuitous Working, Services and Sufferings, Revelations and their Consequences.

1—6. These verses are introductory, apologizing for the folly of glorying, to which a godly zeal on their behalf impels him. At the beginning, middle, and end of this section he calls attention to the *folly* of this parade of his claims (xi. 1, 16, xii. 11). Under cover of the humiliation of having to make a fool of himself, he completes the condemnation of his adversaries, by reminding the Corinthians of the variety and strength of his own claims, and exposing the emptiness of the claims of those who oppose him.

1. The opening is abrupt. After what has just been said about the worthlessness of self-praise, the inconsistency of glorying about himself seems to be glaring. He is content to allow that it is foolish, and to ask for toleration. After all, he is only imitating his critics (16—18).

Would that ye bore *with me in a little* somewhat of *folly*: but *indeed* ye do *bear with me*. In the second clause, as in x. 7, we are in doubt whether the verb is indicative or imperative. Most English Versions take it as imperative; what is first expressed as a wish is then made an entreaty. Yet the 'but indeed' seems to suit the indicative better; the wish is not needed, for he is sure that they tolerate him, because he loves them so much.

folly: and indeed bear with me. For I am jealous over 2
you with godly jealousy: for I have espoused you to one
husband, that *I* may present *you as* a chaste virgin to
Christ. But I fear, lest by any means, as the serpent 3

There are two Greek words for 'folly,' which the A.V. does not quite always distinguish. The one here and *vv.* 17, 21 is rendered 'folly'; but in Mk vii. 22 (the only other instance in the N.T.) it is rendered 'foolishness.' The other is found only in 1 Cor. (i. 18, 21, 23, ii. 14, iii. 19), where it is uniformly rendered 'foolishness.' Both are strong words, but the one used here, being negative in form, like 'senselessness,' is less severe in meaning. See on 'fool' in *v.* 16.

2. *For I am jealous over you with godly jealousy*] Or, *I am zealous over you with a godly zeal;* literally with jealousy or zeal *of God*, which may mean either, 'which comes from God,' *i.e.* is inspired by Him; or, 'which is on God's behalf,' *i.e.* to His glory; or, 'such as God has' (Zech. i. 14, viii. 2), which is perhaps right. The emphasis is on 'God': it is a divine zeal, and no mere human passion, which moves the Apostle. Comp. 'godly sincerity' in i. 12. 'I am jealous over you' need not mean more than 'I take an interest in you' (Lightfoot on Gal. iv. 17): but it may be taken literally, as meaning that it was as natural for S. Paul "to be jealous of the purity of the Church which owes its birth to him, as it is for a father to be jealous over the chastity of the daughter whom he has betrothed as to a kingly bridegroom" (Plumptre).

for I **betrothed** *you to one husband, to present a* **pure** (vii. 11; Phil. iv. 8; 1 Tim. v. 22; Jas iii. 17) *virgin to* **the** *Christ*,—at the marriage of the Lamb to the Church at His Return. At Christ's first Advent John was the friend of the Bridegroom (Jn iii. 29); in reference to the Second Advent S. Paul claims that office (see 'Bride' and 'Bridegroom' in Hastings' *Dict. of the Bible*). The betrothal of the Corinthians to Christ took place when S. Paul converted them; and as friend of the Bridegroom he is very jealous about the bride's character. In Eph. v. 27 Christ is said to present the Church to Himself. Comp. Col. i. 22; 1 Thes. iii. 13.

Here again (see on x. 2) it is manifest that the Apostle is not addressing the hostile minority. It was not these rebels that he specially betrothed to Christ. The theory that the first nine chapters are addressed to the loyal majority, and the last four to the disobedient few, will not stand investigation. Comp. *vv.* 8, 9, and see note on xii. 14—19.

3. "The Church, as a second Eve, is espoused to Christ, the second Adam (1 Cor. xv. 45). She must beware lest, like Eve, she listen to the voice of the same tempter, who ever lieth in wait to deceive, and so lose the privileges she was destined to enjoy" (Lias).

On the supposed allusion to Rabbinic legends about the Fall see Thackeray, *The Relation of St Paul to Contemporary Jewish Thought*, pp. 50 ff. The identification of the serpent with the devil is found first in Wisdom (ii. 24), a book which S. Paul had certainly read (see on x. 5): comp. Rev. xii. 9.

beguiled Eve through his subtilty, so your minds should be
4 corrupted from the simplicity that is in Christ. For if he
that cometh preacheth another Jesus, whom we have not
preached, or *if* ye receive another spirit, which ye have not
received, or another gospel, which ye have not accepted, ye

But I fear, lest by any means] Comp. xii. 20; Gal. iv. 11. The 'But' marks a contrast to 'present a pure virgin': he is quite sure that they will be loyal to Christ; *but still* he is very uneasy.

through his subtilty] Or, in *his* craftiness (iv. 2; 1 Cor. iii. 19; Eph. iv. 14; Lk. xx. 23). 'Unscrupulous versatility, readiness for any iniquity' is meant, as in Josh. ix. 4; Ecclus xix. 25. The Greek for 'the serpent was more *subtle* than any beast of the field' (Gen. iii. 1) is different.

your thoughts (ii. 11, iii. 14, iv. 4, x. 5) *should be corrupted from the simplicity* (viii. 2, ix. 11, 13) and the purity (vi. 6 only) *that is* toward (viii. 22) the *Christ*. See Lightfoot, *On a Fresh Revision of the N.T.*, p. 139. In some texts the words 'and the purity' have been omitted, probably accidentally, through similarity of ending. The analogy between the serpent, which was Satan, and the Judaizing leaders, who were Satan's ministers (*v.* 15), lay in the cunning with which they seduced people from the path of loyalty and obedience. And in both cases the bait was similar,—a promise of enlightenment and privilege.

4. This obscure verse has received an immense amount of discussion, and it is not worth while to repeat the numerous suggestions which have been made respecting it. Certainty respecting its meaning cannot be obtained; but the following interpretation, which fits the context, and does no violence to the Greek, can be extracted from the words.

The verse is a sarcastic explanation (put as a supposition) of his fear lest the serpentlike teachers should seduce the Corinthians from the simplicity of the Gospel: *For if* indeed the comer is preaching *another Jesus, whom we* did *not* preach, *or ye* are receiving a different *spirit, which ye* did *not* receive, *or a* different *Gospel, which ye* did *not* accept, *ye* are doing *well* in bearing *with* him. 'Indeed' or 'really' prepares the way for irony. 'The comer' or 'he that cometh' (A.V., R.V.) is the same expression as is used of the Messiah (Mt. xi. 3; Lk. vii. 19, 20; Jn vi. 14, xi. 27, xii. 13), and it might indicate that these Judaizing leaders were setting themselves up as a kind of Messiah: but even in sarcasm S. Paul would hardly say that. The expression probably signifies that the person in question is 'not of us' (1 Jn iii. 19), but an *intruder*; he comes from elsewhere, with alien principles and alien tendencies. 'The comer' is generic; it does not point to an individual, any more than 'any man' or 'such a one' (x. 7, 11) does so, but to a class, as we say 'the Boer,' when we mean the nation generally.

The three aorists should not be turned into perfects ('*have* preached, accepted, received'); they refer to the time when the Corinthians were converted to the faith. The A.V. rightly distinguishes between *receiving* the spirit and *accepting* the Gospel, the latter being necessarily a voluntary act, the former not; but it fails to mark the change from

might well bear with *him*. For I suppose *I* was not a whit 5

'*another* Jesus,' *i.e.* not individually the same, to 'a *different* spirit' and 'a *different* Gospel,' *i.e.* not of the same kind: comp. the change (also obliterated in the A.V.) in Gal. i. 6, 7. The change may not mean much, but it should be marked. See Lightfoot, *On Revision*, pp. 83, 84.

At the end of the verse there is a difference of reading not easy to decide, as to whether the verb is present or imperfect; 'ye *are* doing well in tolerating him,' or 'ye *were* doing well' &c. Even if the imperfect is right, 'ye *might* well bear with him' (A.V.) would be wrong. 'Well'='nobly, beautifully' is wholly sarcastic. 'It was truly a fine thing to put up with such people as that, and refuse to tolerate the Apostle who had brought you to Christ.'

But it is perhaps more simple to make the last clause a question, and then 'well' is not sarcastic. 'If he who comes proclaims another Jesus ...is it seemly that you should bear with him? Would that be acting well?' The thought goes back to the betrothal. If one who is betrothed begins to listen to proposals of another spouse, this is not behaving well. Comp. the use of 'well,' in a very similar context, in 1 Cor. vii. 37, 38. The dominant idea is that of disloyally receiving the new, when one has been pledged to the old. And the 'For' in *v.* 4 takes up the idea of shameful disloyalty: 'shameful it is, *for* is this acting well?'

Note that S. Paul says 'another *Jesus*' and not 'another *Christ*.' It was about the character of the historic Jesus of Nazareth that the teaching of the intruders from Judaea differed so widely from that of the Apostle. They would narrow Him down to a national leader enforcing the letter of the Law. He proclaimed Him as the Saviour of the world, delivering from all bondage to the letter (see Gore, *Bampton Lectures* 1891, p. 61). Hence the difference of the spirit and of the Gospel as imparted by S. Paul and by his opponents. On the one side, the spirit of *liberty* (iii. 17; Gal. v. 1, 13), of *joy* (Rom. xiv. 17; Gal. v. 22; 1 Thes. i. 6), of *meekness* (Gal. vi. 1), of *adoption* (Rom. viii. 15; Eph. i. 5): on the other side, the spirit of *bondage* (Rom. viii. 15; Gal. iv. 24), of *stupor* (Rom. xi. 8), of *the world* (1 Cor. ii. 12), of *fear* (Rom. viii. 15); so that the Gospel which they preached was no 'glad tidings of great joy to all people,' but a dead reiteration of legalism and exclusiveness.

5, 6. These two verses lead up to the glorying which is coming. The 'For' connects them with what precedes. 'Of course you are *not* acting nobly in preferring the teaching of these Judaizers to what you had been taught previously by me: *for*' &c.

5. *For I* **count** (x. 7, 11) *that* I **am** *not a whit behind* **those pre-eminent** *apostles*, or **superlative, overmuch, superfine** *apostles*. The rare word (xii. 11 only) almost certainly refers to the 'false apostles' (*v.* 13), the seducing leaders who had been acting as if they had apostolic authority, or indeed something superior to that. The verse has been used as an argument against the supremacy of S. Peter, as if by 'the preeminent Apostles' S. Paul meant Peter, James, and John; and Roman commentators have replied that S. Paul claims to be equal to S. Peter in gifts, but says nothing about jurisdiction. Both argument

5 behind the very chiefest apostles. But though *I be* rude in speech, yet not in knowledge; but we *have been* throughly

and reply are beside the mark. S. Paul would not have used a word which implies excess or extravagance of any of the Twelve; they were not '*overmuch* Apostles': and in the context the Twelve are not in question. But perhaps the possibility that S. Paul is here *borrowing a phrase from his detractors* ought not to be excluded: 'the superlative Apostles' may have been a cant expression at Corinth for the Apostles who had seen the Lord. It is the contrast between S. Paul and the rival teachers that is being pointed out. The R.V. rightly changes '*was* not' to '*am* not a whit behind': the perfect implies 'have been and am.'

6. He admits that his opponents have one advantage over him; he is no orator, not a professional speaker. But in real knowledge of what he has to speak about he is not wanting; *but in everything we* **made it manifest among all men to you-ward.** Again there is uncertainty as to reading and meaning; but the verb is probably active and not passive, and the accusative, which has to be understood, may be either 'it,' *i.e.* the knowledge, or 'things,' *i.e.* whatever may need to be manifested. 'We made manifest' is literally 'having made manifest': as in vii. 5, we have a participle without grammatical construction. 'Among all men' might also be 'in all things' (A.V.), but this is rather a repetition of 'in everything,' which the A.V. avoids by substituting 'throughly' for 'in everything.' 'Among all men to you-ward' means that everyone knows what our relations to you have been. Comp. iii. 12, and especially iv. 2.

7—15. The Apostle's Glorying about Gratuitous Working.

With this passage 1 Cor. ix. should be compared, especially *vv.* 12, 15, 18. It was one of the marked characteristics of S. Paul's ministry, that he did not avail himself of Christ's principle, that 'the labourer is worthy of his food,' and that 'they which proclaim the Gospel should live of the Gospel' (Mt. x. 10; Lk. x. 7; 1 Cor. ix. 14). He did not claim support from the congregations in which he laboured, but maintained himself by the handicraft that he had learned in his Cilician home, of making *cilicium*, a fabric of goats' hair, used for tent-making (Acts xviii. 3) and coverings of all kinds. Of this manufacture Tarsus was a centre; and wherever he went S. Paul could find purchasers for this useful material. This well-known practice of his is mentioned in connexion with his work at Thessalonica (1 Thes. ii. 9; 2 Thes. iii. 8) and at Ephesus, where he perhaps showed 'these hands,' roughened with work, as he spoke (Acts xx. 34). But it is of his work in Corinth that the fact is first mentioned, and it was perhaps there that it provoked most comment and criticism (Acts xviii. 3; 1 Cor. ix.; 2 Cor. xi. 7—12, xii. 14—18). It was one of the charges of the Sophists against Socrates and Plato, that these philosophers taught gratuitously, thus confessing that their teaching was worth nothing; to which Socrates replied, that it was shameful to turn the imparting of wisdom into a trade (Windelband, *Hist. of Ancient Philosophy*, p. 110; Grote, *Hist. of Greece*, VIII.

made manifest among you in all *things*. Have I committed 7
an offence in abasing myself that you might be exalted,
because I have preached to you the gospel of God freely?
I robbed other churches, taking wages *of them*, to do you 8
service. And when I was present with you, and wanted, I 9

pp. 482 ff.). The same kind of charge may have been made by the Judaizers at Corinth. 'Other Apostles did not hesitate to accept maintenance. Why did Paul refuse it? Because he knew that he was no true Apostle; or, because he set up as being better than the Twelve; or, because he was too proud to accept hospitality. And what an undignified thing, for an Apostle to be a weaver of goats' hair!' Evidently reproaches of this sort had increased since he wrote 1 Corinthians, in which he does not make much allusion to them.

7. **Or did I commit a sin** *in abasing myself that you might be exalted, because I* **preached** *to you* **God's Gospel for nothing?** For 'Or' introducing an emphatic question comp. xiii. 5; 1 Cor. vi. 2; Rom. ii. 4, iii. 29, vi. 3. The strong expression 'commit a sin' (1 Jn iii. 9; 1 Pet. i. 22) is ironical. S. Paul uses it nowhere else. In 'abasing himself' he was following the example (Phil. ii. 8) and the direction of Christ (Mt. xviii. 4, xxiii. 12; Lk. xiv. 11, xviii. 14). He refers specially to working in a rough handicraft for his living. 'That you might be exalted' means 'might be raised from heathenism to Christianity': to interpret, 'might be better off, through not having to maintain me,' is very inadequate. He had just been referring to his manifesting his knowledge everywhere: they could hardly blame him for that. Or was it a crime that he manifested it *gratis*? There is an emphasis on 'God's'; implying that what the Judaizers preached was not God's. And 'God's Gospel' and 'for nothing' are in emphatic juxtaposition; indicating that the most precious thing in the world is to be had without payment (Rom. iii. 24; Rev. xxi. 6, xxii. 17).

"It is only God that is given away;
It is only heaven may be had for asking."

8. *other churches I robbed,* **in** *taking wages* of them **for my ministry unto you.** There is emphasis on 'other' and on 'you.' 'I robbed' is an exaggerated expression, indicative of strong feeling. But S. Paul at once preserves the exaggeration from being misleading by explaining it as 'taking wages' (Lk. iii. 14; Rom. vi. 23). Comp. Rom. ii. 22; Col. ii. 8. Here again he may be adopting a phrase from his enemies. By 'other Churches' he means those of Macedonia, especially Philippi, from which he accepted support while he preached at Corinth. The expression, 'other Churches,' is more pointed if the whole Church of Corinth is addressed, not the hostile minority only: comp. xii. 13 and see on *v.* 2. The word for 'wages' means (1) a soldier's rations; (2) a soldier's pay; (3) the means by which a campaign is carried on.

9. *And when I was present with you and* **was reduced to want** (Lk. xiv. 15). The supplies which he brought with him from Macedonia were exhausted before fresh supplies came.

was chargeable to no *man:* for that which was lacking to me the brethren which came from Macedonia supplied: and in all *things* I have kept myself from being burdensome to
10 you, and *so* will I keep *myself.* *As* the truth of Christ is in

I was chargeable to no man] The verb thus inadequately translated is found nowhere else in Greek literature, excepting xii. 13, 14. Jerome (*Ep.* 121, to Algasia) says that this is one of the many Cilician words which the Apostle uses, and he translates it, *I was* **a burden** *to no man.* The verb may be a medical expression, picked up perhaps in the schools of Tarsus. The medical writer Hippocrates uses the passive in the sense of 'being benumbed.' The metaphor here seems to be *causing numbness by pressure*; paralysing a man by squeezing money out of him.

that which was lacking to me] This is cognate with the verb translated 'wanted, was reduced to want,' and the relationship should be preserved: *for* **my want** *the brethren*, **when they** *came from Macedonia, supplied.* The verb means 'supplied *in addition*,' *i.e.* to what the Macedonians had previously given, or, to what the Apostle earned by his own handicraft. There is here a possible coincidence with Acts xviii. 1, 5. There the arrival of S. Paul at Corinth, and the subsequent arrival of brethren from Macedonia, are recorded. *Those* brethren were Silas and Timothy; and that gives us a coincidence with i. 19, and also with the salutations of 1 and 2 Thes., both of which were written from Corinth. See Paley, *Horae Paulinae*, iv. 6, 7, viii. 4. But it is not certain that *these* brethren from Macedonia were Silas and Timothy.

in **everything** (vi. 4, vii. 11, 16, ix. 8) *I* **kept** *myself from being burdensome*, viz. during my stay: '*have* kept myself' (A.V.) obscures the reference. The addition of 'will I keep' intimates that he has in no way repented of his 'sin' (*v.* 7). Comp. 'working night and day, that we might not burden any of you' (1 Thes. ii. 9; 2 Thes. iii. 8).

Why did S. Paul, who was so vehement (*v.* 10, 1 Cor. ix. 15) in refusing maintenance from the congregations to which he was ministering, yet allow the Macedonian Churches to contribute to his support when he was labouring at Corinth and elsewhere? The answer to this question shows us the main reason for the Apostle's rejection of entertainment. *He wished to be absolutely free and independent in his preaching*, and to be under no temptation to 'prophesy smooth things' to those whose hospitality and alms he was accepting. He must be free to rebuke, where rebuke was required. There were other reasons, *e.g.* to avoid suspicion of greed (*v.* 12); but this was the chief one: and to accept help from Macedonia, when he was preaching at Corinth, did not interfere with his independence at Corinth.

10. As *the truth of Christ is in me, no* man *shall stop me &c.*] Literally, *The truth of Christ is in me, that this* **glorying** *shall not be stopped as regards me.* This is not exactly an oath; 'I swear by the truth of Christ'; but it is an appeal to a spirit of truthfulness in him, which is not his own but Christ's, and which guarantees his sincerity. Comp. ii. 17, xii. 19; also 'I say the truth in Christ, I lie not'

me, no *man* shall stop me of this boasting in the regions of Achaia. Wherefore? because I love you not? God know- 11
eth. But what I do, that I will do, that I may cut off 12
occasion from them which desire occasion; that wherein they glory, they may be found even as we. For such *are* 13

(Rom. ix. 1). The Apostle's union with Christ (Gal. ii. 20; Phil. i. 8), through possession of the mind of Christ (1 Cor. ii. 16) and the Spirit of Christ (Rom. viii. 9), is such, that he can lay claim to the truthfulness of Christ. See note on i. 18. 'Shall not be stopped' means 'shall not have its mouth stopped' (Rom. iii. 19; Heb. xi. 33). The word is used of blocking a road with a fence or a wall (Hos. ii. 6; Job xix. 8; Lam. iii. 7—9), or a river with a dam (Hdt. II. xcix. 5). Chrysostom adopts the latter metaphor here.

in the regions of Achaia] This unusual expression is more comprehensive and less personal than 'among you' would have been. In the N.T. no one but S. Paul uses the word for 'region' (Rom. xv. 23; Gal. i. 21); and it is very rare in Biblical Greek.

11. 'Do I refuse maintenance because I care too little about you to wish to be under any obligation to you? God knows that this insinuation is untrue.' He wishes to prove to all that he ministers to them for love of them, not for gain to himself.

12. *But what I do, that I will* **also continue to** *do, that I may cut off* **the** *occasion* (v. 12; Rom. vii. 8, 11; 1 Tim. v. 14) **of those who wish for an** *occasion*. This is plain enough so far. He will continue to work for nothing, in order that he may give no handle to those who wish to have a handle against him. They might say that he preached simply for the sake of the loaves and fishes. The meaning of what follows is not so plain: *that wherein they glory they may be found even as we*. What did his opponents glory in? They gloried in being superior to Paul, in having authority, which he lacked, and in preaching the true faith, which he did not. But, if S. Paul had meant that he wanted to make clear that they were *not* better than he, he would probably have expressed himself differently. Moreover this does not fit on to his cutting off opportunity for slander. His opponents took pay for their teaching (*v.* 20), and probably they gloried in so doing. They considered that it was 'apostolic' to do so. But by so doing they exposed themselves to the charge of greed, which S. Paul believed that they would have brought against him if he had taken pay. Perhaps he means that this will drive them to teach for nothing, as he did. If so, then 'in that wherein they gloried (viz. in the matter of accepting remuneration) they would be found even as he.' But we do not know enough about the details to be certain as to his meaning.

13. The point of the 'For' is that he is not doing them any injustice in attributing to them insinuations against himself and a desire to have a handle against him. He must be on his guard, *For such men* are *false apostles, deceitful workers*. The Vulgate is almost certainly wrong in rendering, 'For such false apostles are deceitful workers,' and Luther still more so in, 'For such false apostles and deceitful workers

false apostles, deceitful workers, transforming themselves
14 into the apostles of Christ. And no marvel; for Satan him-
15 self is transformed into an angel of light. Therefore *it is* no great *thing* if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works.

transform themselves into Apostles of Christ.' 'Such men' is the subject, and the rest are predicates. Comp. 'false Christs and false prophets' (Mt. xxiv. 24; Mk xiii. 22), 'false brethren' (*v.* 26). 'False' means 'spurious, sham' (Rev. ii. 2), not 'lying' (Mt. xv. 19). The word for 'deceitful,' though frequent in the O.T., especially in Psalms and Proverbs, occurs nowhere else in the N.T. They were deceitful in pretending to work for Christ, when they worked for their own ends. For the asyndeton comp. viii. 23.

transforming themselves into the apostles of Christ] Better, **fashioning** themselves into **Apostles** of Christ. To insert the article is quite wrong. A less real change is meant than that which is implied by the word used of the Transfiguration (Mt. xvii. 2; Mk ix. 2) and of moral change (Rom. xii. 2); and therefore 'transform' is too strong. See Lightfoot, *Philippians*, pp. 125—131; Trench, *Syn. of N.T.* § LXX.

14. *for Satan himself*] The 'himself' anticipates what is coming,—that these false apostles are his ministers. What the master does, his servants will do. It may be doubted whether S. Paul is here alluding to anything in the O.T., as Satan presenting himself before the Lord among 'the sons of GOD' (Job i. 6, ii. 1), or to anything similar in Jewish tradition. A reference to the Temptation of Christ is less unlikely. More probably the saying alludes to the common experience ('fashioneth himself'; present tense of what is usual) that in temptations what is sinful is sometimes made to look quite innocent, or even meritorious. Comp. 'children of light' (Eph. v. 8), 'sons of light' (1 Thes. v. 5), and contrast the power of darkness (Col. i. 13; Lk. xxii. 53).

Of the various names for the evil one which are used in the N. T., four are found in 2 Corinthians; 1. 'Satan' (ii. 11, xii. 7); 2. 'the god of this world' (iv. 4); 3. 'Belial' (vi. 15); 4. 'the serpent' (xi. 3). The other names which are used by S. Paul are; 'the devil' (Eph. iv. 27, vi. 11; &c.); 'the evil one' (Eph. vi. 16); 'the prince of the power of the air' (Eph. ii. 2); 'the tempter' (1 Thes. iii. 5).

15. *be transformed as the ministers of righteousness*] Better, **fashion themselves as ministers** *of righteousness.* The article must not be inserted. In calling themselves 'ministers of righteousness' they meant that they were champions of the Law, and they insinuated that Paul was a minister of unrighteousness, whose repudiation of the Law encouraged immorality. Place a colon after 'righteousness,' and make 'whose end shall be' &c. an independent statement: comp. Rom. iii. 8; Phil. iii. 9; 2 Tim. iv. 14.

according to their works] Not according to the 'fashion' which they have assumed, but according to their actual conduct.

I say again, Let no *man* think me a fool; if otherwise, 16
yet as a fool receive me, that I may boast myself a little.
That which I speak, I speak *it* not after the Lord, but as *it* 17
were foolishly, in this confidence of boasting.
Seeing that many glory after the flesh, I will glory also. 18

16—33. Glorying about his Services and Sufferings.

16—21. Like *vv.* 1—6, these six verses are 'again' introductory to the glorying which follows, apologizing for the folly of it.

16. *I say again, Let no* man *think me a fool*] As in *v.* 1, he admits that all this glorying may be stigmatized as folly. But it is not folly of his own choosing; he would gladly have left it alone. Therefore he here makes two alternative requests; not to think him foolish, because he utters what is folly; or, if that is impossible, *not to refuse to attend to him*, because they think him foolish. It is for their attention that he cares: 'Think me a fool, if you must; but listen to me.'

In the A.V. four different Greek words are sometimes rendered 'fool'; and they are all found in the writings of S. Paul; 1. this one (*v.* 19, xii. 6, 11; 1 Cor. xv. 36; Rom. ii. 20; Eph. v. 17; 1 Pet. ii. 15; Lk. xi. 40, xii. 20); 2. another, still more common (1 Cor. i. 25, 27, iii. 18, iv. 10; 2 Tim. ii. 23; Tit. iii. 9; Mt. v. 22, &c.); 3. a third, confined to S. Paul and S. Luke (Rom. i. 14; Gal. iii. 1, 3; 1 Tim. vi. 9; Tit. iii. 3; Lk. xxiv. 25); 4. one that is very rare in Biblical Greek (Eph. v. 15).

yet as a fool receive me] 'People do not pay *much* attention to one whom they regard as a fool; but at least give me that much.'

that I may boast myself a little] Better, *that I* **also** *may* **glory** *a little.* The 'also' reminds them that he did not begin this glorying; he is answering fools according to their folly. And 'a little' implies that his opponents have gloried a good deal. Possibly 'glory a little' was one of their phrases.

17. *I speak* it *not after the Lord*] He says this on his own responsibility and claims no inspiration for it. 'After' means 'according to': comp. 'after Christ' (Col. ii. 8), 'according to Christ Jesus' (Rom. xv. 5), 'after a godly sort' (vii. 9—11; Eph. iv. 24), and especially 'after the manner of men' (1 Cor. ix. 8).

in this confidence of boasting] Or, *of* **glorying**: this applies to both himself and his opponents. For 'confidence' comp. ix. 4.

18. *many glory after the flesh*] 'After the flesh' is the opposite of 'after the Lord' (*v.* 17); and 'many' includes others besides the false teachers. Many people, from their own worldly points of view, glory of their birth, possessions, performances, &c. The Apostle can do the same: comp. Phil. iii. 4, 5, which is closely parallel to what follows here. But although there is "the same depth of feeling and the same general purport, the form of expression in the two passages differs widely. The tumultuous eagerness of the Apostle's earlier style, which appears in the letter to the Corinthians, is replaced here (Phil. iii. 4, 5)

19 For ye suffer fools gladly, seeing ye *yourselves* are wise. For
20 ye suffer, if a man bring you into bondage, if a man devour
you, if a man take *of you*, if a man exalt himself, if a man
21 smite you on the face. I speak as concerning reproach, as

by a more subdued, though not less earnest, tone of remonstrance. Comp. also Rom. ix. 3—5, xi. 1" (Lightfoot).

I will glory also] *i.e.* after the flesh. He will show the Corinthians what this kind of rivalry in glorying involves.

19—31. For an analysis of the rhetoric of this impassioned utterance see Appendix D.

19. The 'gladly' is emphatic by position, and this may be preserved in English: *For* **gladly ye bear with** (as in *vv.* 1 and 4) **the foolish, because** *ye are wise*. They were so sure of their own wisdom that they could be serenely tolerant of what they considered to be folly. This of course is sarcastic. To translate '*although* ye are wise,' which is possible, destroys the irony and makes the words rather pointless. The Greek adjectives are in emphatic juxtaposition, and in verbal contradiction, like 'senseless' and 'sensible'; but to substitute these for 'foolish' and 'wise' would not on the whole be a gain. For the irony comp. 1 Cor. iv. 10.

20. An *a fortiori* argument. 'Am I not right in saying that you can be serenely tolerant of folly? *For* you put up with what is a great deal more intolerable. You put up with tyranny, with extortion, with craftiness, with arrogance, with violence and insult. All this you bear with from my opponents. Surely you can bear with a little folly from me!'

bring you into bondage] 'Reduce to utter slavery,' as in Gal. ii. 4, the only other passage in which this strong verb is found in the N.T. In both passages spiritual bondage is meant, especially to the yoke of the Law. Comp. Gal. v. 1; Acts xv. 10.

devour you] Again a strong compound verb is used; and, as in Mk. xii. 40 and Lk. xx. 47, the devouring probably refers to avarice,—the greed of the Judaizers in getting all that they could out of the Corinthians: comp. Rom. xvi. 18, and 'who eat up My people as they eat bread' (Ps. xiv. 4).

take of you] The Greek has simply 'taketh,' which probably means 'taketh *in a snare*, catcheth,' as in xii. 16, where 'with guile' is added. Comp. '*deceitful* workers' (*v.* 13) and '*caught* nothing' (Lk. v. 5). 'Take of you' comes as a bathos after 'devour you.'

exalt himself] Not the same verb as in *v.* 7, but as in x. 5, where see note; **uplifteth** *himself*. The 'super-extra apostles' (*v.* 5) would be likely to be lifted up in self-importance: comp. iii. 1, x. 12.

smite you on the face] This may be a metaphor for violent and insulting treatment (Mt. v. 39). But Mk xiv. 65; Acts xxiii. 2; 1 Kings xxii. 24 show that actual blows may have been given. S. Paul thinks it necessary to tell both Timothy and Titus that a bishop must not be a 'striker' (1 Tim. iii. 3; Tit. i. 7). For the asyndeton comp.

though we had been weak. Howbeit whereinsoever any is bold, (I speak foolishly,) I am bold also. Are they Hebrews? 22

v. 13, xii. 10; and for the rhetorical repetition of 'if' (five in each case) comp. 1 Tim. v. 10.

21. *I speak as concerning reproach*] The emphatic order of the Greek is worth preserving; **By way of dishonour** (vi. 8) *I speak, as though we* **have** (perf.) *been weak*. The passage is obscure, and the Versions vary much; but the meaning seems to be, 'To my own discredit I admit that I was so weak as to be unequal to treating you in this highhanded way.' He is still very satirical. The 'dishonour' is certainly his own: had he meant 'to *your* dishonour,' the 'your' would have been expressed. 'We' is in emphatic contrast to the sham 'ministers of righteousness' (*v.* 15) with their fraud and violence; and the perfect, 'have been weak,' sums up the general impression of the Corinthians about him. 'It is a disgraceful confession to have to make; but in apostolic behaviour of this kind (as described in *v.* 20) I have been as wanting as you like to make me.'

But *whereinsoever any is bold* **(it is in folly that I speak)**, *I am bold also*. The 'But' introduces a contrast to the avowed weakness; 'when it comes to real boldness.' The parenthesis is inserted, partly as a protest against the ignoble line of argument (*vv.* 17, 18) which he is taking; partly because he assumes that they will not believe that he can be really bold. 'Of course I am a fool to say this.'

22, 23. Now follows the actual glorying. Several times he had begun this assertion of himself (x. 7, 8, xi. 1, 7, 16), but each time something diverted him for a while. Now he is fairly launched; and the result is a sketch of his life, which, for historical purposes, is one of the most valuable passages in any of the canonical Epistles. In some respects it stands quite alone. He gives elsewhere an outline of what he has gone through (1 Cor. iv. 11—13; 2 Cor. iv. 7—10, vi. 4—10); but here he gives exact details, which are all the more impressive because they are evidently wrung from him by hostile criticism. They show how free from exaggeration his friend's biographical notices of him are in Acts. Where S. Luke records what is parallel to what we have here, he omits an immense deal. Where he recounts what took place after this letter was written (Acts xx.—xxviii.), he tells us nothing but what is equalled or exceeded by what we are told here. Further, the account of S. Paul's Rapture to the third heaven throws light on similar experiences, as of S. Peter in Acts x., and of S. John in the Revelation.

22. He begins by comparing himself point by point with the Judaizers, who had urged these very points in their own favour. Just as their accusations against him were really true of themselves, so the claims which they made for themselves could more truly be made by him. Comp. the similar passage Phil. iii. 5 and see Lightfoot's note.

Are they Hebrews?] It is not quite certain that these four sentences are questions, and earlier English Versions, following the Vulgate, take them as assertions; '*They are Hebrews; They are Israelites; &c.*' But to take them interrogatively makes the passage much more vigorous.

so *am* I. Are they Israelites? so *am* I. Are they the seed of
23 Abraham? so *am* I. Are they ministers of Christ? (I speak as a fool) I *am* more; in labours more abundant, in stripes

Perhaps the claims are arranged in an ascending scale; yet this is not clear, for in some respects 'Israelite' is superior to 'seed of Abraham': see Rom. ix. 4—7, with notes by Sanday and Headlam. Rom. ix. 7, however, and xi. 1 tell rather the other way. Although 'Hebrews' originally meant 'the people from beyond' the Euphrates, yet it describes a race, and not the place where they dwell. S. Paul says that he is of the same *nationality* as his opponents. 'Israelites' and 'seed of Abraham' indicate that he enjoys the same *special privileges* as they do; the difference between the two being perhaps this; that 'Israelite' looks rather to the special relations between the peculiar people and Jehovah, while 'seed of Abraham' looks to their share in the promises that the Messiah should be of that seed (Gen. xxii. 18). If so, S. Paul is not only of the same nationality as the Judaizers; he is also a member of the same *theocracy* and has the same hope of the *Messianic kingdom*. For obvious reasons he omits here, what he states Rom. xi. 1 and Phil. iii. 5, that he was 'of the tribe of Benjamin.' It is remarkable that, in a Church almost entirely Gentile, so much stress should have been laid upon being of Hebrew descent. Perhaps his enemies had asserted that this man of Tarsus was not of the seed of Abraham. A little later than this the Ebionites said that Paul was a Gentile, who had been circumcised in order to marry the high-priest's daughter.

23. The Judaizers had claimed to be in a special sense 'of Christ' (x. 7, xi. 13). Here he replies to their claim to be 'ministers of Christ' (Col. i. 7).

I speak as a fool] The wording is different from that in *v.* 21, and stronger: **I am talking like a madman**. This anticipates the 'I more' which follows. If it was folly to say that he also could be bold in self-assertion, it was madness to say 'I more' of being a minister of Christ. He probably does not mean that *the Corinthians will call him* foolish in the one case and frantic in the other, but that *he really is* talking like a fool in the one case and like a madman in the other. All glorying is foolish, and this glorying of 'more' as a minister of Christ is worse than foolish. What was not true of his words to Festus (Acts xxvi. 25) is true of the language which he is provoked into using here; for in doing one's duty all glorying is excluded (Rom. iii. 27).

I am *more*] The 'am' in the A.V. should be in italics, as not being in the Greek: the R.V. has 'I more.' The rendering of the A.V. means 'I am more than a minister of Christ': that of the R.V. means 'I am more a minister of Christ than they are.' The latter implies that in some sense his adversaries are ministers of Christ; and this is probably his meaning. 'Let us assume that we all of us are ministers of Christ, as we all are Hebrews and Israelites. Which of us can show an abundant share in 'the sufferings of Christ' (i. 5)? Which is rich in that divine token of faithful service (Mt. v. 11, 12; Jn xv. 20),—the enduring of persecution?' Nevertheless, the A.V. rendering makes

above measure, in prisons more frequent, in deaths oft. Of 24
the Jews five times received I forty *stripes* save one. Thrice 25

'I am talking like a madman' more pointed. For a man to say that he is more than a minister of Christ seems like raving.

in labours more abundant] Better, *more* **abundantly**. In all four cases the qualifying word is an adverb, not an adjective; and the adverb is varied to avoid monotony (comp. 1 Cor. xiii. 8). There is some doubt as to the distribution of the adverbs; but 'more abundantly' is certainly used twice, and probably with the first two items. The A.V., following the Vulgate, implies that *four* different Greek words are used. 'More abundantly' is frequent in this letter (i. 12, ii. 4, vii. 13, 15, xii. 15). It probably does not imply any comparison with his opponents, but means simply 'more abundantly than is common.' It expresses "an absolute excess and not simply a relative excess" (Westcott on Heb. ii. 1). S. Paul cannot mean that by their abundant labours his opponents had some claim to be ministers of Christ, but that *by his more abundant labours* he had a better claim. Still less can he mean that they had often been put in prison during their service, but that he had been put in prison *still more often than they had.* Clement of Rome (v.) mentions that S. Paul was imprisoned seven times. Previous to 2 Corinthians we know of only one imprisonment,—that at Philippi: later there was one at Jerusalem, one at Caesarea, and two at Rome. There may easily have been others.

in stripes above measure] Or, **very exceedingly**: the adverb occurs nowhere else in the N.T. The Apostle's adversaries are now left entirely out of sight, and do not appear again until xii. 11. For 'stripes' comp. vi. 5.

in deaths oft] The plurals may refer either to the different occasions on which he was near to being killed, or to the different kinds of death to which he was exposed. The latter seems to be the meaning; for he at once goes on to mention a variety of things which might have killed him. In what follows we have, in a rough order, three groups; (1) the details of being 'in deaths often'; (2) the details of being 'in journeyings often'; (3) a variety of sufferings.

In the first group he begins with what was inflicted on him in the name of law, Jewish or Roman, and passes on to man's lawlessness and operations of nature.

24. *Of the Jews*] The Greek has, *By the Jews.* When he began to dictate, he meant to have finished the sentence in some other way. None of these Jewish floggings are recorded. They were so severe, that like the Roman scourging, or beating with rods, they sometimes caused death. Deut. xxv. 3 forbids the infliction of more than forty stripes; and it was usual to inflict only thirty-nine, for fear of a mis-count. Others explain that the whips had three lashes, with which thirteen stripes were given; or that thirteen stripes were given on three different parts of the body,—right and left shoulders, and breast. But 'cause to lie down' (Deut. xxv. 2) points to the bastinado, which was common in Egypt. Josephus (*Ant.* IV. viii. 21) calls it "this most shameful punishment."

was I beaten with rods, once was I stoned, thrice I suffered
26 shipwrack, a night and a day I have been in the deep; *in* journeyings often, *in* perils of waters, *in* perils of robbers, *in* perils by *my own* countrymen, *in* perils by the heathen, *in* perils in the city, *in* perils in the wilderness, *in* perils in the

25. *Thrice was I beaten with rods*] This was a Roman punishment. We know of only one of these (Acts xvi. 23), at Philippi (comp. 1 Thes. ii. 2). Probably the protest that he and Silas were Roman citizens, which frightened the magistrates afterwards (37, 38), was not heard in the tumult. But Cicero tells us that brutal magistrates sometimes ignored this plea (*In Verr.* v. 62). It was recognized by the tribune, when S. Paul urged it in a quiet interview at Jerusalem (Acts xxii. 25). Comp. the case of Attalus at Lyons (Eus. *H. E.* v. i. 44, 50).

once was I stoned] This was at Lystra, where Barnabas and Paul had been taken to be gods, until malignant Jews came all the way from Antioch and Iconium and changed the fickle people (Acts xiv. 11—19). The Apostles had been nearly stoned at Iconium, but escaped (Acts xiv. 5, 6): see Paley, *Horae Paulinae*, iv. 9.

thrice I suffered shipwrack] We know of several voyages before the shipwreck on the way to Rome; and in these, or in others of which we know nothing, the three shipwrecks may have taken place. It was very likely after one of them that he *passed* (literally 'made') *a night and a day in the deep*, probably floating on wreckage. We are not to suppose that he was miraculously kept alive under water all that time.

26. Not quite the same construction as in *v.* 23, and this may be marked in English. **By journeyings** *often*, *perils of* **rivers**, *perils of robbers*, *perils* **from kindred**, *perils from* **Gentiles**, *perils in the city*, *perils in the wilderness*, *perils in the sea*, *perils among false brethren*. For the rhythmic repetition of the same word comp. vii. 2, 4; Phil. iii. 2, iv. 8. The eight 'perils' are an amplification of 'journeyings'; all these dangers beset the traveller. Rivers and robbers are still serious difficulties in the East. Bridges and ferries are rare; and sudden floods are not uncommon. It was in the Calycadnus in Cilicia, not far from Tarsus, that Frederick Barbarossa was drowned in June, 1190, in the third Crusade. In going from Perga to Antioch in Pisidia (Acts xiii. 14) S. Paul would be likely to encounter robbers. Strabo says that that part of Asia Minor swarmed with marauders. 'Kindred' followed by 'Gentiles' means Jews, those of his own race (Gal. i. 14; Phil. iii. 5). He calls Jews his 'kinsmen' (Rom. ix. 3, xvi. 7, 21). The Jews were a constant source of danger to him, by either attacking him themselves, or stirring up the heathen to do so (Acts ix. 23, 29, xiii. 45, 50, xiv. 2, 5, 19, xvii. 5, 13, xviii. 12; comp. 1 Thes. ii. 14). 'Perils' from Gentiles' seem to have been less frequent (Acts xvi. 20, xix. 23). 'City, desert, sea' sum up the surface of the earth: nowhere was he safe. 'Sea' is not a repetition of anything that precedes: he mentions 'shipwrecks,' 'exposure in the sea,' 'perils of rivers,' and now other 'perils of the sea,' such as bodily injury, fire, loss of property. By 'false brethren' he probably means the Judaizers (comp. Gal. ii. 4).

sea, *in* perils among false brethren; in weariness and pain- 27
fulness, in watchings often, in hunger and thirst, in fastings
often, in cold and nakedness. Besides those *things* that are 28

But all spurious Christians, such as Simon Magus, Diotrephes, and the Nicolaitans, were a source of danger; and they were common enough in the apostolic age, as the Catholic Epistles show.

27. Having mentioned thirteen cases in which he might have lost his life, and eight kinds of dangers which one who travelled as he did must incur, he goes on to mention miscellaneous trials and afflictions. In construction and sense this verse comes immediately after 'by journeyings often,' what lies between being a mere expansion of 'journeyings.' The meaning in both cases is, that by all this he is, as a minister of Christ, 'more' than his critics and opponents.

in weariness and painfulness] Rather, **by labour and travail**, as in 1 Thes. ii. 9; 2 Thes. iii. 8, where the same two words occur of his working with his own hands to maintain himself; the first is a repetition of part of *v.* 23. In the best texts there is no 'in' with these words; in what follows 'in' is expressed. Labour and travail produce involuntary sleeplessness; therefore *in watchings often* probably refers to voluntary wakefulness, either for thought or prayer. In the same way, *in hunger and thirst* would signify inability to get food (Deut. xxviii. 48), and *in fastings often* voluntary abstention, whether for self-discipline (1 Cor. ix. 27), or because he often would not allow meals to interrupt work. Comp. vi. 5. Note the rhythmic balance of the sentence. The *cold and nakedness* would occur when he was thrown into prison, or stripped by robbers, or wrecked. Comp. Rom. viii. 35, which is parallel to the whole passage.

28. *Besides those* things *that are without*] *Praeter illa, quae extrinsecus sunt* (Vulgate). This implies that what follows is *internal*, mental. But it is doubtful whether the Greek can mean 'those things that are without': its natural meaning would be 'those things which are besides these,' *i.e. those things which I omit.* In Mt. v. 32, xix. 9 (?) and Acts xxvi. 29 the idea of *exception* is manifest. In the Septuagint there is no example. If the meaning in Mt. v. 32 and Acts xxvi. 29 be retained here, the purport will be, 'Besides (Mt. xiv. 21, xv. 38) the things which I do not mention, there is' &c. According to this rendering there are three classes of sufferings,—what he has mentioned, what he omits, and what he is about to mention. According to the A.V. and R.V. there are two classes,—the external sufferings, which he has mentioned, and the internal, which he is about to mention. There is yet another possible meaning; 'Besides those things that are *unusual*, that come *out of course*.' But, had S. Paul meant either *external* things or *extraordinary* things, he would probably have expressed himself differently. Comp. his expressions for *external persons* (1 Cor. v. 12, 13; Col. iv. 5; 1 Thes. iv. 12; and 1 Tim. iii. 7), which make it very improbable that the expression here is masculine, although this is grammatically possible. 'Without were fightings' (vii. 5) is different.

without, that which cometh upon me daily, the care of all
29 the churches. Who is weak, and I am not weak? who is
30 offended, and I burn not? If I must needs glory, I will
31 glory of the *things* which concern mine infirmities. The
God and Father of our Lord Jesus Christ, which is blessed

that which cometh upon me daily] Or, *that which* **presseth** *upon me daily*, 'the daily onset upon me.' Comp. Acts xxiv. 12, where, as here, there is a difference of reading, but without much difference of meaning. This daily onset would be the ceaseless appeals to him for help, advice, and decisions in difficulties or disputes, &c.

the care of all the Churches] Rather, **my anxiety for** *all the Churches*. The word rendered 'care' means 'distracting care, anxiety'; not that which a protector *affords*, but that which an anxious person *feels*. It is not therefore used of God, who cannot feel anxious. The contrast is shown in 'Casting all your *anxiety* upon Him, because He *careth* for you' (1 Pet. v. 7). 'All the Churches' is a colloquial expression to mark the immensity of the sphere which the anxiety covers. It need neither be limited to the Churches which S. Paul founded, nor be pressed to include the whole of Christendom: comp. viii. 18; 1 Cor. vii. 17. The saying has been quoted in defence of a bishop holding more than one see.

29. Two illustrations of his comprehensive anxiety. In the first the emphasis is on the 'not,' in the second on 'I.' Both express the Apostle's intense sympathy. In new converts there would be many who were weak in judgment, in conduct, in faith, &c.; and in each case he felt the weakness as if it were his own: comp. Rom. xv. 1. 'To the weak I became weak' (1 Cor. ix. 22). 'Is offended' should rather be *is* **made to offend** (1 Cor. viii. 13) or **made to stumble** (R.V.). 'I burn not' (1 Cor. vii. 9) with distress. It is the fire of intense pain, not of indignation, that is meant. The Apostle himself feels the agony of shame and sorrow which consumes the sinner (1 Cor. xii. 26). There is no Stoic indifference in S. Paul; nor does he dissemble his sympathy with suffering.

30. *If I must needs glory, I will glory of the* things *which concern* **my weakness**. As 'glory' and 'weakness' are among the key-thoughts of this part of the Epistle, it is necessary to keep the translation uniform, and not vary between 'glory' and 'boast,' 'weakness' and 'infirmity.' The future tense does not refer exclusively to what follows; it expresses his *general intention* in such things, and refers to what has just been said (*vv.* 23 ff.) as well as to what is coming.

31. *The God and Father of our Lord Jesus*] Omit 'Christ,' and see notes on i. 3. This solemn asseveration, like the preceding clause, looks both backwards and forwards. What he has said, and what he has still to say, in glorying of his weaknesses, is known by God to be true. He feels that his readers may be becoming incredulous, and that what he has still to say will try them still more. With the thoroughly Pauline, 'I lie not,' comp. Rom. ix. 1; Gal. i. 20; 1 Tim. ii. 7.

32, 33. It has been proposed by a few critics to strike out these two verses, with or without all or part of xii. i, as a rather clumsy gloss upon 'the things that concern my weakness.' But no such extreme measure is needed. We have here one more example of those abrupt transitions of which this letter is full. He perhaps meant to have given several instances of his 'weakness,' as the opening of *v.* 32 indicates: he gives only one. He perhaps meant to give several instances of 'visions and revelations,' as his use of the plural indicates: he gives only one. Possibly *just these two things had been urged against him*. The flight from Damascus showed what a coward he was; and his supposed Rapture to heaven showed how mad he was. Having disposed of these two charges, he says a few more words in general terms (*v.* 10) about 'the things that concern his weakness,' and then abandons the hateful task of out-glorying his adversaries. All would be intelligible to us if we only knew the details of the situation at Corinth. As it is, what we have here is not so unintelligible that we need resort to the violent measure of cutting out two or three verses.

Assuming, with confidence, that *vv.* 32, 33 are part of the original text, we are confronted by three historical questions:

1. How came Damascus, which was in the Roman province of Syria, to be guarded by the 'ethnarch' of Aretas IV., who was king of Arabia Petraea B.C. 9 to A.D. 40, with Petra for his capital? Damascus was not left independent by the Romans, when they occupied the Nabataean territory in B.C. 65, 64; for Damascene coins from B.C. 30 to A.D. 33 bear the name of Augustus or of Tiberius. From A.D. 34 to 62 Damascene coins are wanting; there are none extant for the reigns of Caligula and Claudius: but after 62 we have them with the name of Nero. That Aretas took Damascus from the Romans is hardly credible. And it is improbable that Tiberius handed it over to Aretas, for when he died in March, A.D. 37, he was compelling Vitellius to proceed against Aretas on behalf of Herod Antipas. Antipas had offended Aretas A.D. 29 by divorcing the daughter of Aretas in order to marry Herodias. For this insult and some dispute about frontiers Aretas made war on Antipas and completely defeated him *c.* A.D. 32, a defeat which the Jews regarded as a judgment on Antipas for the murder of the Baptist (Joseph. *Ant.* XVIII. v. 1, 2). Antipas complained to Tiberius, who favoured him and promised redress; and by the emperor's orders Vitellius was unwillingly marching against Aretas, when at Pentecost he heard in Jerusalem of the death of Tiberius. He at once stopped the march on Petra. The new emperor, Caligula, disliked Antipas, and reversed the policy of Tiberius respecting him; and he may have expressed his disapproval of Antipas by handing Damascus over to Aretas, the chief enemy of Antipas. In this way an 'ethnarch' of Aretas may have been governor of Damascus when S. Paul had to fly from the place. The statement made here is of importance for dating the conversion of S. Paul.

2. What is the precise meaning of 'ethnarch' here? In the Nabataean kingdom of Aretas the government was *by tribes*, and in inscriptions 'ethnarch' occurs as the head of a tribal district. The title was also used of Jewish governors in Palestine and Alexandria, and perhaps

32 for evermore, knoweth that I lie not. In Damascus the
governor under Aretas the king kept the city of the Dama-
33 scenes *with a garrison*, desirous to apprehend me: and
through a window in a basket was I let down by the wall,
and escaped his hands.

came to mean a viceroy who was somewhat higher than a tetrarch (1 Mac. xiv. 47, xv. 1, 2; Joseph. *B. J.* II. vi. 3). Origen in his letter to Julius Africanus says that in his day the ethnarch in Palestine differed in nothing from a king.

3. How is the statement of S. Paul here, that 'the *ethnarch* guarded the city of the Damascenes to take me,' to be reconciled with that of S. Luke in Acts ix. 24, that 'the *Jews* watched the gates day and night to kill him'? There is no real discrepancy. There were thousands of Jews in Damascus (Acts ix. 2; Joseph. *B. J.* II. xx. 2, VII. viii. 7), and it was they who moved the ethnarch to persecute Saul. Of course they would watch the gates along with the men placed there by Aretas, especially as they wished Saul to be not merely arrested but killed: comp. Acts xxiii. 12.

On all these questions see Hastings' *Dict. of Bible*, i. pp. 145, 424, 793; Schürer, *Jewish People in the Time of Jesus Christ*, I. ii. pp. 89, 356, II. i. p. 98; Rackham on Acts ix. 23, 24; Lewin, *Fasti Sacri*, pp. 226, 249.

32. *In Damascus the governor under Aretas the king*] This looks like the beginning of a series of incidents; 'in Damascus,—in this place,—in that place,'—&c. But he omits the others. The original form of the name was Haritha, which when put into a Greek form was influenced by the Greek word for virtue ('Αρετή).

kept with a garrison] Rather, **was guarding**; elsewhere in the N.T. in a metaphorical sense (Gal. iii. 23; Phil. iv. 7; 1 Pet. i. 5); in a literal sense as here, in Wisd. xvii. 16; 1 Mac. xi. 3.

the city of the Damascenes] Almost superfluous after 'in Damascus.' The form of expression may point to the city's having some kind of independence.

to apprehend me] Better, *to* **take** *me*. It is the verb so often used by S. John of the proposals to arrest Jesus (vii. 30, 32, 44, viii. 20, &c.).

33. *through a window*] Literally, *a little door*, an opening closed with a shutter (Josh. ii. 15; 1 Sam. xix. 12); in the N.T. only here and Acts xx. 9. An aperture in the wall is still shown as the place. "In the traditions of Damascus the incidents of this escape have almost entirely eclipsed the story of his conversion" (Stanley). Comp. the cases of the spies (Josh. ii. 15), and of David (1 Sam. xix. 12), in both of which the Septuagint has the same expression as S. Paul uses here.

in a basket] In the Gospels two Greek words for 'basket' occur, one always in reference to the Feeding of 5000 (Mt. xiv. 20, xvi. 9; Mk vi. 43, viii. 19; Lk. ix. 17; Jn vi. 13), the other to that of the 4000 (Mt. xv. 37, xvi. 10; Mk viii. 8, 20). The latter is used Acts ix. 25 of Saul's escape. Here a third and rare word is used; but it seems to be similar in meaning to the second. Both appear to mean a basket made of twisted or braided material, a rope-basket or wicker-basket.

It is not expedient for me doubtless to glory. I will 12

This escape is regarded as a humiliation; it is a typical instance of his 'weakness,' which marked the very outset of his career as a minister of Christ. At once the persecutor became the persecuted. Perhaps he found the recollection of such things so distasteful that he mentioned no more instances. He gives only one example of such humiliations; and then he gives only one example of visions and revelations. But, if it was in his mind to add the 'thorn for the flesh' as another example of his humiliations, the account of the Rapture would be required as an introduction to it. Yet the Rapture seems to be mentioned for its own sake, and not as a mere introduction to the 'thorn.'

The flight from Damascus probably took place, not immediately after his conversion, as the narrative in Acts ix. might lead one to suppose, but after the return from Arabia (Gal. i. 17). S. Luke omits the retirement into Arabia altogether. But there is room for it in the middle of Acts ix. 19, where the wording of the Greek for 'And he was certain days, &c.' marks a fresh start in the narrative. See the division of the paragraphs in the R.V. and in Westcott and Hort.

xii. 1—10. Glorying about a Revelation granted to him; and the Sequel of the Revelation.

1. The Greek text here is in much confusion, and the variations of reading are considerable. The text followed in the A.V. has respectable support; but that adopted in the R.V. is better attested and is intrinsically more probable: **I must needs glory: it is not indeed expedient, but** *I will come to visions &c.* He is *forced* to glory, though he knows that glorying is *not good*. *But* there is another point that he must urge, viz. the revelations vouchsafed to him. For 'visions' comp. Lk. i. 22, xxiv. 23; Acts xxvi. 19. In the canonical books the word is specially used of visions which are revelations. The word is colloquial rather than classical and survives in modern Greek.

The conjecture that S. Paul is here answering an attack respecting his claim to have had 'visions and revelations' seems to receive some confirmation from the *Clementine Homilies* and *Recognitions*, works which form a sort of religious romance, in which S. Peter and Simon Magus are leading characters. Here and there the Judaizing authors or compilers of these two writings have, under the cover of Simon Magus, made a hit at S. Paul, whose teaching and work they so disliked; and they may be using an old taunt against S. Paul, when they laughed at the 'visions' of Simon Magus. "Simon said, Visions and dreams, being God-sent, do not speak falsely in regard to those things which they have to tell. Peter said, You were right in saying that, being God-sent, they do not speak falsely. But it is uncertain if he who sees has seen a God-sent dream" (*Hom.* xvii. 15; comp. 16—20, xi. 35; *Recog.* ii. 55, iii. 49, iv. 35; and see Hort, *Clementine Recognitions*, pp. 120 ff.; Hastings' *Dict. of Bible*, iv. p. 524).

2. Both in translation and in punctuation the A.V. is misleading.

2 come to visions and revelations of the Lord. I knew a
man in Christ above fourteen years ago, (whether in the
body, I cannot tell; or whether out of the body, I cannot
tell: God knoweth;) such a one caught up to the third
3 heaven. And I knew such a man, (whether in the body,

The Apostle does not say that fourteen years ago he *knew* a man, &c., but that he *knows* a man who fourteen years ago, &c. The 'man in Christ' is himself, as *v.* 7 shows; and 'in Christ' probably means more than 'whose life was in Christ.' It may mean that at this extraordinary crisis he was swallowed up in Christ, so as almost to lose his own personality. It is possible to carry on 'in Christ' to 'caught up,'—'caught up in the power of Christ.' There is nothing to show that during the fourteen years S. Paul had been silent about this experience, and that the Corinthians have forced him to tell it (Theodoret). The date of an extraordinary event is impressed on the memory, and it is natural, when one mentions the event, to begin with the date. The Hebrew prophets often do so with regard to their special inspirations (Is. vi. 1, xiv. 28, xx. 1, 2; Jer. xlii. 7; Ezek. i. 1; &c.).

I **know** *a man in Christ, fourteen years ago* (*whether in the body, I* **know not**, *or out of the body, I* **know not**; *God knoweth*), *such a one caught up* **even** *to the third heaven*] The repetition of 'know' in *vv.* 2, 3 must be preserved in translation. The Apostle is very clear about what he knows and what he does not know. He is not doubting as to whether the whole thing was a delusion. He is quite sure that he himself was for a time in heaven. But where his body was at the time, whether in heaven or on earth, that he does not know; his consciousness with regard to that is a blank. Traditions respecting Enoch and Elijah had made the idea of bodily translation to heaven familiar to the Jews: and what S. Paul says in 1 Cor. xv. 50 about the *permanent* abiding of bodies in heaven is not inconsistent with his thinking that his body *may* have been temporarily translated to heaven. But he may mean no more than that he is not sure of the relation between body and spirit at the time of the revelation. In the Latin *Visio Pauli* (see Appendix B) it is stated that the Apostle was translated bodily; *dum in corpore essem in quo raptus sum.*

3. *And I* **know** *such a man, whether in the body or* **apart from** *the body, I* **know not**; *God knoweth*] S. Paul changes his mode of expressing absence from the body. The Vulgate makes no change; and the A.V. again (see on xi. 23) follows the Vulgate. The fact that both here and in *v.* 2 'in the body' is placed first is no indication that this alternative is given as the more probable. When 'in' and 'out' are put as alternatives, 'in' commonly precedes. The 'And' before 'I know' is in favour of separate cases of rapture. 'I know a man...*and* I know such a one' points to two experiences. But as S. Paul has not said 'into Paradise *also*,' the point remains open to question. Irenaeus (II. xxx. 7), Tertullian (*de Praes. Haer.* 24), Clement of Alexandria (*Strom.* v. 12), Cyril of Jerusalem (*Cat. Lect.* xiv. 26), and Epiphanius (Jerome, *Ep.* li. 5) treat Paradise as different from the third heaven.

or out of the body, I cannot tell: God knoweth;) how that 4
he was caught up into paradise, and heard unspeakable

Sometimes the Fathers say that S. Paul heard unutterable words in the third heaven. This is mere laxity of quotation, and is no proof that the writer identifies Paradise with the third heaven.

From the *Testaments of the Twelve Patriarchs* (Levi, 2, 3) we know that some Jews about the time of S. Paul distinguished seven heavens; in which they were followed by the Valentinian Gnostics, and later by the Mahometans. But we do not know that this idea was familiar to S. Paul; still less that he is alluding to it here. '*Even* to the third heaven' rather implies that the third heaven is a very high heaven, if not the highest. And we cannot infer from what he says here that 'third heaven' and 'Paradise' were terms which were already familiar to the Corinthians. All that can be said is that he uses them as terms which would be intelligible.

4. *into Paradise*] Jewish ideas respecting Paradise were fantastic and conflicting. Sometimes it was thought of as the Garden of Eden, either still on earth or removed to another world; sometimes as that part of Sheol in which the souls of the good are in peace; sometimes as a region in heaven, which seems to be the meaning here. The *Book of the Secrets of Enoch* throws light on the subject. Like the *Testaments of the Twelve Patriarchs*, it was written about the first century, and therefore is evidence of ideas which were current in S. Paul's day. It describes seven heavens; and in one passage (viii. 1—3) the third heaven either is Paradise or contains it; in another (xlii. 3) Paradise is said to be 'open to the third heaven.' But here again it is impossible to say whether S. Paul was influenced by, or even was acquainted with, these speculations about the unseen world. Only three times does the word 'Paradise' occur in the N.T. (here; Lk. xxiii. 43; Rev. ii. 7). In the O.T. it is either 'a pleasure-ground' (Neh. ii. 8; Cant. iv. 13; Eccles. ii. 5), or the Garden of Eden (Gen. ii. 9, 10, 15, 16, &c.). See Hastings' *Dict. of Bible*, ii. p. 668.

heard unspeakable words, which it is not lawful for a man to utter] We have here again (comp. i. 13, iii. 2, iv. 8, &c.) a play upon words; and it can be reproduced in English; *heard* **unutterable utterances** *which a man* **may** (Mt. xii. 4; Acts ii. 29) *not* **speak** (ii. 17, iv. 13, vii. 14). Not he is *unable* to utter them; he has no *right* to do so, *non licet homini loqui* (Vulgate). And 'for a man' is not superfluous; no human being ought to repeat on earth such words as the Apostle heard in Paradise. The Greek for 'unutterable' is fairly common in classical writers, of sacred names, mysteries, &c. It is idle to speculate as to the nature of what S. Paul heard and was not allowed to reveal. Stanley contrasts the reticence of the Apostle with the details given by Mahomet. It is specially remarkable that S. Paul does not quote what he heard as a defence of his own conduct.

This statement about 'unutterable utterances' is conclusive against identifying this incident with the trance in the Temple (Acts xxii. 17 ff.), in telling of which the Apostle says nothing of being 'caught up,' but

words, which *it is* not lawful for a man to utter. Of such a
one will I glory: yet of myself I will not glory, but in mine
infirmities. For though I would desire to glory, I shall not
be a fool; for I will say the truth: but *now* I forbear, lest
any *man* should think of me above *that* which he seeth me
to be, or that he heareth of me.
And lest I should be exalted above measure through the

does tell what the Lord said to him. Moreover, 2 Corinthians was probably written in or about A.D. 57. 'Fourteen years ago' takes us back to about 43. The conversion of S. Paul cannot be placed much earlier or much later than 37 (see on xi. 32); and there cannot have been six years between the conversion and the trance. *A fortiori* we cannot identify the conversion, which took place about A.D. 37, with the being 'caught up' about A.D. 43. The strangest theory is that which identifies the being caught up to heaven with the unconsciousness caused by the stoning at Lystra (Acts xiv. 19). Could S. Paul write of being unconscious through brutal maltreatment in such language as he uses here?

On the "reticence, or studied vagueness, or emphatic assertion of the symbolism" in Scripture respecting the special revelations of God made to Abraham, Jacob, Moses, Ezekiel, S. Stephen, and S. Paul, see Lightfoot, *Sermons on Special Occasions*, pp. 94—97.

5. *Of such a one will I glory*] Or, **On behalf** *of such a one* (R.V.). 'Such' may be neuter, 'of such *a matter*'; but this is improbable, as the contrast with 'myself' here and the 'such a *man*' in *v.* 3 show. Throughout this section S. Paul speaks of himself as if he were another person: partly from modesty, as writers use the third person of themselves now; but chiefly because a man in ecstasy, to his everyday self, *is* another person. "He who was caught up to the third heaven and heard unutterable utterances is a different Paul from him who says, Of such a one will I glory" (Origen). On behalf of 'such a one' he will glory, because in all this he was passive: he did nothing, and could claim no merit; it was all a 'revelation *of the Lord*.' As to his own doings he will not glory, except in respect of what may be called his weaknesses. Comp. xi. 30.

6. If he chooses to glory of matters in which he was *not* a mere passive recipient, or of revelations which he *has* the right to disclose, he will not be foolish in so doing; for he will say nothing but what is true. But he abstains, lest any should thus get a more exalted idea of him than their experience of the Apostle's conduct and teaching confirms. He desires to be judged by his ministerial work, not by what he can tell, however truly, of his privileges. 'Heareth *of* me' should be *heareth* **from** *me*: it is his own preaching, not what others say of him, that is meant.

7. Both text and punctuation are uncertain, and some primitive error may be suspected; but the general meaning is clear. In order to prevent him from being too much lifted up by the extraordinary revela-

abundance of the revelations, there was given to me a thorn

tions granted to him, some extraordinary bodily suffering of a very humiliating kind was laid upon him. In the text which has most authority he begins, for emphasis, with the extraordinary revelations, then breaks off with 'wherefore,' and finishes with a different construction: *And* **by reason of the exceeding greatness** (iv. 7) *of the revelations*—**wherefore, that I should not be exalted overmuch** (2 Thes. ii. 4), *there was given to me a thorn* **for** *the flesh*, **a** *messenger of Satan to buffet me*, **that I should not be exalted overmuch.** It is possible to get rid of this rather awkward change of construction by an arrangement still more awkward. Verse 6 may be a parenthesis, and the beginning of *v.* 7 may be attached to *v.* 5: *I will not glory, save in my weaknesses* (*for if I choose to glory &c.*) *and in the exceeding greatness of the revelations. Wherefore, that I should not &c.* Or, the beginning of *v.* 7 may be attached to *v.* 6: *but I forbear, lest any man &c., and by reason of the exceeding greatness of the revelations; i.e.* he had two reasons for abstaining, (1) fear of seeming to exaggerate, and (2) the greatness of the revelations. None of these is satisfactory, and a very early corruption of the text may be the true explanation. The second 'that I should not be exalted overmuch' is omitted in some authorities, probably as being superfluous: in dictating his letter the Apostle may easily have repeated the words for emphasis. The awkward 'wherefore' is also omitted in some texts, simply to get rid of the awkwardness. It may safely be regarded as genuine.

there was given to me] By God; for, as Augustine points out, the evil one would not try to keep the Apostle from being exalted overmuch. The 'thorn' was given by God through the instrumentality of Satan, who is regarded as always ready to inflict suffering for its own sake (1 Cor. v. 5; 1 Tim. i. 20). For 'given' comp. Gal. iii. 21; Eph. iii. 8, iv. 7, vi. 19; 1 Tim. iv. 14.

a thorn in the flesh] *A thorn* **for** *the flesh* is more probably right than either 'a thorn *in* the flesh' (A.V., R.V.) or 'a *stake* in the flesh' (R.V. margin). The word for 'thorn' occurs nowhere else in the N.T., and only four times in the Septuagint; Numb. xxxiii. 55; Ezek. xxviii. 24; Hos. ii. 6; Ecclus xliii. 19. 'Thorn' or 'splinter' seems to be the meaning in all these passages, and 'stake' would not suit any of them, except Hos. ii. 6. But in classical Greek the word commonly means 'stake,' either for palisading or impaling; and a stake for impaling would be a suitable metaphor for great suffering, all the more so as the word is sometimes used as equivalent to 'cross.' Hence Lightfoot, Stanley, Ramsay, and others prefer the rendering 'stake.' But, whichever translation be adopted, it is the idea of *acuteness* rather than of *size* that seems to be dominant; and perhaps the Apostle has **Numb. xxx. 55 in his mind.**

'Thorn for the flesh' is evidently a metaphor. What does the metaphor mean? The earliest and latest answers to this question are so far in agreement that they take this grievous trial of the Apostle to be *physical* suffering of some kind. It is commonly assumed that Gal. iv. 13, 14, which was written *about* the same time as this letter,

in the flesh, the messenger of Satan to buffet me, lest I

must be combined with 2 Cor. xii. 7 in determining the meaning of the 'thorn.' But this is not certain; and it is possible that the earliest traditions of violent pains in the head may be right about the 'thorn,' while one of the modern hypotheses may be right about Gal. iv. 13, 14. From 2 Cor. xii. 7 we learn that the infliction was so acute as to be fitly called a thorn, and so distressing and disabling to the Apostle's work as to be clearly the work of Satan; also that the 'buffeting' was recurrent, as the Greek tense implies, and connected with the revelations granted to him, in that it was an antidote to spiritual pride. Jerome compares it to the slave behind the triumphal car of the victorious general, whispering constantly, "Remember that thou art a mortal." We may also compare Jacob's lameness after wrestling with (the angel of) Jehovah. From Gal. iv. 13, 14 we learn that the weakness of the flesh there spoken of was so severe as to detain him in Galatia, and that the effects were such as to tempt the Galatians to regard him with contempt and disgust, a temptation which they triumphantly overcame. Beyond this all is uncertainty. Agonizing pains in the head will suit 2 Cor. xii. 7, but not Gal. iv. 13, 14, for there is nothing in such suffering to excite contempt or disgust. Three conjectures of modern scholars will fit both passages, but should perhaps be confined to Gal. iv. 13, 14; *epilepsy* (Lightfoot, Schaff, Krenkel, Findlay), *acute ophthalmia* (Farrar, Lewin, Plumptre), and *malarial fever* (Ramsay). The first of these fulfils the conditions best. For details and for other views see Appendix C.

the messenger of Satan] Better, **an angel** *of Satan* (see on ii. 16), or **a** *messenger of Satan*. Wiclif and the Rhemish have 'angel,' other English Versions 'messenger.' The idea of Satan having angels was familiar to the Jews (Mt. xii. 24 = Lk. xi. 15; Ep. of Barn. xviii. 1; Enoch iii. 3; lxvi. 1; *Book of Jubilees* x. 2). It is confirmed by Christ (Mt. xxv. 41; comp. Rev. xii. 7, 9). With the idea that the thorn is given by God, but is at the same time an angel of Satan, comp. the *Lord* moving David to number Israel (2 Sam. xxiv. 1), and also *Satan* doing so (1 Chron. xxi. 1). That Satan inflicts suffering is as old as the Book of Job (i. 12, ii. 6), and appears in the N.T. in Lk. xiii. 16; and his inflicting *disciplinary* suffering appears in 1 Cor. v. 4, 5 (see Goudge *ad loc.*); 1 Tim. i. 20. Assuming that the malady in Galatia was the 'thorn,' it is remarkable that, when the Apostle was being buffeted by an angel of Satan, the Galatians received him as an angel of God (Gal. iv. 14). Some would make Satan an adjective and translate 'a hostile angel'; but in the N.T. 'Satan' is always a proper name.

to buffet me] Literally, **in order that he may** *buffet me*, the nominative being 'angel of Satan,' not 'thorn': a thorn would pierce (1 Tim. vi. 10), not buffet. The verb perhaps suggests that in this the Apostle was treated like a *slave*; the present tense indicates that the attacks were repeated. The order of the Greek is against the translation, 'there was given me a thorn for the flesh, that an angel of Satan may buffet me.' In any case the meaning is that what the evil one will do for a bad purpose is used by God for a good purpose.

should be exalted above measure. For this *thing* I besought 8
the Lord thrice, that it might depart from me. And he 9
said unto me, My grace is sufficient for thee: for my

8. *For this* thing] Rather, **Concerning him.** Neither the A.V. nor the R.V. puts 'thing' in italics: yet there is no 'thing' in the Greek, and it is almost certain that 'this' is masculine and refers to the 'angel of Satan.' The verb used for 'depart' is one which in the N.T. is used of persons only: comp. esp. Lk. iv. 13; Acts xii. 10; and see Chase, *The Lord's Prayer in the Early Church*, p. 114. **Concerning** *this* **foe, or concerning him, is** the meaning.

I besought the Lord thrice] Like the Lord in Gethsemane. The 'thrice' is no doubt literal: had S. Paul meant 'often,' he would have said 'often' or used a larger number. He prayed twice, and received no answer. He prayed a third time, and the answer here reported was given. Then he considered that he ought not to pray to have the trouble removed. It has been suggested that the 'thrice' here refers to the three special intimations of God's will respecting the Apostle's movements which are recorded in Acts xvi. 6—10: see *The Expository Times*, Aug. 1902, p. 514. But the connexion is not probable.

The verb for 'besought' is frequent in Scripture of beseeching or exhorting *men* (ii. 8, vi. 1, viii. 6, ix. 5, &c.), but not of praying to *God*. Yet it is used in the Gospels of those who *besought Christ for help* (Mt. viii. 5, xiv. 36; Mk i. 40, viii. 22; Lk. vii. 4, viii. 41, &c.): and this is the sense in which S. Paul uses the word here. It implies the Apostle's *personal communication* (Stanley) with the Lord; and 'the Lord' here means Christ, as is shown by 'the power of *Christ*' in *v.* 9. Josephus (*Ant.* VI. ii. 2) uses the verb of prayer to God.

9. *And he* **hath** *said unto me*] The perfect is significant; the reply has been given, and its ruling *still holds good*. Similarly, 'it is written' means 'it stands written'; it has been written, and the writing remains. It is futile to ask in what way this answer from the Lord was conveyed to the Apostle. As on the road to Damascus, he speaks to the Christ as present and receives an intelligible reply.

My grace is sufficient for thee] This implies the refusal of the petition; for 'is sufficient' means 'is sufficient *without* the relief prayed for.' But something better than relief is promised,—the grace to endure: comp. **1 Cor. xv. 10,** where see Goudge's note.

for my strength is made perfect in weakness] Better, *for* **power** *is made perfect in weakness*. The 'my' is in many authorities, but it is probably not genuine. It would never have been deliberately omitted, but it might easily be inserted to lessen the paradox. The saying is more forcible without the 'my'; 'Where there is weakness, there power reaches completeness.' When man can do much, the effects of divine power may be attributed to man's efforts. When man can do nothing, the effects of divine power are recognized as such. The A.V. has 'my *strength*' and (below) 'the *power* of Christ.' The first editions of the R.V. had 'my *power*' and 'the *strength* of Christ.' It is the same Greek word in both cases; and in both it should be rendered **'power' (i. 8, iv. 7, vi. 7, viii. 3, xiii. 4).**

strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ
10 may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong.

Most gladly therefore will I rather glory in my **weaknesses**] 'rather' means 'rather than continue to ask to be freed from them.'

that the power of **the** *Christ may* **tabernacle** *upon me*] or **spread a tent over** me. The expression may be meant to suggest the Shechinah.

10. **Wherefore** (because Christ's power is most plainly manifested in weakness) **I am well pleased** *in* **weaknesses**] Comp. v. 8; 1 Thes. ii. 8, iii. 1. Now follow four kinds of 'weaknesses.'

in reproaches] Rather, *in* **injuries**. Though common in the Septuagint, as in classical Greek, the word occurs only three times in the N.T. (here and Acts xxvii. 10, 21). In all three places 'injury' is the best translation. It implies that the injury is inflicted wantonly and insolently, and its use in Acts of the storm is metaphorical, as in Joseph. *Ant.* III. vi. 4. For 'distresses' see on vi. 4; for the asyndeton comp. xi. 13, 20, xiii. 11.

for Christ's sake] To be taken with 'I am well pleased.' To take 'for Christ's sake' with the four substantives has not much point. No doubt these sufferings were endured for Christ's sake: but taking pleasure in them is more than endurance, and the Apostle adds the motive which enabled him to do that. Comp. 'to me to live is Christ' (Phil. i. 21).

when I am weak] More exactly, **whenever** *I am weak*. This paradox sums up S. Paul's estimate of what he has achieved. From the special weakness of the 'thorn' he has slipped back to the catalogue of 'the things that concern my weakness' (xi. 23—30); and this is the triumphant cry with which the paragraph concludes,—it is precisely when he is weak that he has power (*v.* 9). At such times he feels, and others see, that he is weak: and he knows, and they know, what he accomplishes in his weakness. There can, therefore, be no doubt about the source of his power. Christ's power is made perfect in his minister's weakness. This principle seems to have been a favourite thought with the Venerable Bede: comp. his *Hist. Eccles.* iv. 9, 21.

xii. 11—xiii. 10. Retrospect of his Glorying, and Warnings in Connexion with his approaching Visit.

The Apostle pauses and looks back at what he has been saying in this most distasteful contest with his opponents, as to whether they or he had better reasons for glorying. He had begged the Corinthians not to think him a fool; or at any rate to give him as much attention as they would give to a fool (xi. 16). Now that he thinks over what he has been driven to say, he admits that he has become a fool.

I am become a fool in glorying; ye have compelled me: 11
for I ought to have been commended of you: for *in* nothing
am I behind the very chiefest apostles, though I be nothing.
Truly the signs of an apostle were wrought among you 12
in all patience, in signs, and wonders, and mighty deeds.

11. *I am become a fool in glorying*] 'In glorying' is a gloss added to the text and must be omitted. The verb is emphatic: 'I have proved to be'; 'I verily *am* become.' The words are neither a question, nor an ironical adoption of his critics' point of view. They seem to be meant quite literally: in being led on to say all this he has really been acting foolishly. The A.V. is badly punctuated. The sentences should run; *I am become foolish: ye compelled me; for I ought to have been commended by you.* And in the second and third clauses the pronouns are very emphatic: '*you* compelled me—it was not my fault; for *I*, and not my adversaries, ought to have been commended by you.' He would never have been driven to this foolish glorying if the Corinthians had supported him loyally. By exalting the Judaizers in preference to the Apostle they compelled him to talk like this.

Would S. Paul have written this reproach, 'I ought to have been commended by you,' in the same letter in which he had told the Corinthians that they were his letter of commendation (iii. 2)? Assume that this reproach belongs to an earlier letter, *before* they had submitted, and that iii. 2 was written *after* they had submitted, and then all is consistent.

the very chiefest apostles] See on xi. 5. Here it seems to be still more clear that 'the super-extra apostles' refers sarcastically to the hostile teachers, not literally to any of the Twelve. But some people doubt whether S. Paul would have condescended to say that he was not at all inferior to the Judaizing seducers. The verb is aorist, *in nothing* was *I behind*, and refers to the time when he was in Corinth. The 'for' means 'you could have commended me with perfect sincerity.'

though I be nothing] He is not claiming to be anything, when he asserts that he is not inferior to the Judaizing leaders. Perhaps it was they who said that he was 'nothing.' The words can be taken with *v.* 12, but they have better meaning at the end of *v.* 11.

12. *Truly the signs of an apostle were wrought* out (iv. 17, v. 5, vii. 10, ix. 11) *among you*] He does not say '*I* wrought out,' because he himself is 'nothing.' *His* contribution to the result is expressed by *in all patience*, or endurance (i. 6, vi. 4), by which 'endurance under persecution' is specially meant. The rest is God's work, and it is this which forms the evidence of his Apostleship.

signs, and wonders, and mighty deeds] The A.V. is very capricious in its rendering of the last of these three terms: 'mighty works' (Mt. xi. 20), 'wonderful works' (Mt. vii. 22), 'miracles' (Gal. iii. 5). The combination 'signs and wonders' is very frequent in the Gospels and Acts, as in the Septuagint. The *threefold* enumeration is found Acts ii. 22, and Heb. ii. 4, on which Westcott remarks, "The passage is of deep interest, as shewing the unquestioned reality of miraculous gifts in the

13 For what is it wherein ye were inferior to other churches, except *it be* that I myself was not burdensome to you? forgive me this wrong.

14 Behold, the third *time* I am ready to come to you; and

early Church." We have similar evidence in 1 Cor. x. 8—11, xiv. 18, 19; Rom. xv. 18, 19; Gal. iii. 5. Thus every one of the great Epistles of S. Paul bears witness to this fact. "It is simply impossible that evidence of this kind for the special purpose for which it is adduced should be otherwise than true. It is given quite incidentally; it is not didactic, *i.e.* it is no part of an argument the object of which is to produce a belief in miracles; it refers to notorious matter of fact, to fact equally notorious for S. Paul himself and for those to whom he is writing" (Sanday, *Church Congress paper*, 1902). In the N.T. supernatural works are often called 'signs' without the addition of 'wonders,' especially by S. John, but never 'wonders' without the addition of 'signs.' The quotation from Joel iii. 3 in Acts ii. 19 is the nearest approach to such a separation. Miracles are never mere wonders,—prodigies to excite astonishment; they are tokens of divine power.

13. The Corinthians had had the distinction of these miracles and supernatural gifts; in such things no Church had been more honoured. In nothing were they inferior to any Christian body;—*except* that he had never taken from them either maintenance or reward. Yet this very thing, which ought to have earned their gratitude, had been urged against him as a reproach. So he sarcastically, or perhaps playfully, states this exceptional benefit to them as if it were an injury, and asks their forgiveness for it.

ye were inferior to other churches] Better, *ye were* made *inferior to* the rest of the *Churches*. In this letter there is no mention of the Church as a whole. In i. 1 'the Church of God' is expressly limited to Corinth, and elsewhere (viii. 1, 18, 19, 23, 24, xi. 8, 28) the word is in the plural. Here, as in xi. 8, the mention of other Churches shows that he is addressing the Corinthian Church in general, and not a mere party in it. 'I myself' (comp. x. 1) perhaps implies that his colleagues did not refuse maintenance. See on xi. 9.

14—18. He changes from irony to affectionate earnestness, telling them that he must continue to subject them to the 'wrong' of his working for nothing, and explaining why this must be so. It is again quite evident that he is writing to the whole Corinthian Church.

14. *Behold*, this is *the third* time *I am ready to come to you*] The 'this' might have been inserted from xiii. 1, but it is so well attested that it is probably genuine here as there. From xiii. 1 it is evident that he does not mean that for the third time he is *preparing* to come; but that, having paid two visits, he is preparing to *pay a third*. The second visit was the short one 'in sorrow': see on ii. 1; Lightfoot, *Biblical Essays*, p. 274; Conybeare and Howson, chap. xv. For *be burdensome* or *be* a burden comp. *v.* 13, xi. 9. It is the same unusual Greek expression in all three places, meaning that he will not take any remuneration for his work.

I will not be burdensome to you: for I seek not yours, but you: for the children ought not to lay up for the parents, but the parents for the children. And I will very gladly 15
spend and be spent for you; though the more abundantly I love you, the less I be loved. But be it so, I did not 16
burden you: nevertheless, being crafty, I caught you with guile. Did I make a gain of you by any of them whom I 17
sent unto you? I desired Titus, and with *him* I sent a 18

for I seek not yours, but you] His aim is to win their souls for Christ, not their wealth for himself. Cicero says, *me igitur ipsum ames oportet, non mea, si veri amici futuri sumus* (*De Fin.* ii. 26). They had hinted that it was because he did not care about them that he took nothing from them (xi. 11): he says that he cares too much about *them* to care for their possessions. There were other reasons for refusing maintenance: see on xi. 7—15.

for the children ought not to lay up for the parents] They were his children (1 Cor. iv. 14, 15; comp. Gal. iv. 19); and it was rather his place to provide spiritual blessings for them, than for them to provide temporal riches for him. Of course he does not mean that it is *wrong* for children to support their parents; but that it is *more natural* for parents to support their children. Comp. Eph. vi. 4.

15. **But** *I will* **most** *gladly* (*v.* 9) *spend and be spent* **utterly** *for* **your souls**] There is emphasis on 'I.' All parents should provide for their children; but he will go further than that. He will spend all he has, and spend himself also to the uttermost, to save their souls. Comp. *animaeque magnae prodigum Paullum* (Hor. *Od.* I. xii. 36). See also Phil. ii. 17; Rom. ix. 3.

though the more abundantly I love you, the less I be loved] Reading and punctuation are doubtful, but we must certainly have **if** for *though*. And probably this sentence does not depend on what precedes, but forms an independent question; **If I love you more abundantly, am I loved the less?** 'I show my special love for you by working among you for nothing, and this very thing estranges you from me. Is that right?'

16. *But be it so; I did not* **myself** *burden you*] 'We are agreed about the facts, however differently we explain them': *but* (you say) *being crafty, I caught you with guile.* 'Being'='such being my character,' and 'crafty' (here only)='ready for any crime, unscrupulous.' The Corinthians, he supposes, had made up their minds that a man of his suspected character must have a bad motive for refusing payment. He wished, they said, to inspire confidence, while he set other people to fleece them. He professed to refuse remuneration in order to maintain his independence, and yet got their money through others.

17. *Did I,* **by means of any one of those** *whom I* **have** *sent unto you,* **take advantage** (ii. 11, xii. 2; 1 Thes. iv. 6) *of you?*

18. *I* **exhorted** (or *entreated*) *Titus, and I sent with* him **the** (see on ii. 16) *brother*] This cannot refer to the mission of Titus to Corinth

brother. Did Titus make a gain of you? walked we not in the same spirit? *walked we* not in the same steps?

alluded to ii. 13, vii. 6, 13; nor to that mentioned viii. 6, 17, 18, 22. There may easily have been another before the painful letter (of which these four chapters seem to be a part) was written. The mission of Titus mentioned viii. 6, 17, 18, 22 cannot be meant, whatever view we take of chapters x.—xiii.; for, when viii. was written, Titus had not yet started. Nor is it credible that the mission of Titus alluded to ii. 13, vii. 6, 13 can be meant. That was the mission to quell the rebellion at Corinth, a task in which Titus succeeded. But S. Paul would never have complicated so difficult a matter by combining with it an attempt to get money. Of course, if we believe that x.—xiii. is part of the painful letter, the mission of Titus to quell the revolt *cannot* be meant; for, when the painful letter was written, Titus had not started on that mission. Everything runs smoothly if we suppose *three* missions of Titus to Corinth; an early one, in which he and one brother *started* the collection for the Palestine fund, which seems to be alluded to in 'as he had made a beginning before' (viii. 6), and which is alluded to here; a second, in which he supported the Apostle's painful letter, and won back the Corinthians to their allegiance (ii. 13, vii. 6, 13); a third, in which he and two brethren were to *complete* the collection. Here '*the* brother' means 'the one whom you remember.' In none of the missions did Titus go alone.

Did Titus **take any advantage** *of you?*] This does not mean that the Corinthians had accused Titus of sharp practice: rather the contrary. The Apostle's argument is this. 'You admit that I took nothing from you myself, but you suspect some of my agents. Can you mention any of them who acted in this way? Did Titus, my chief agent, do so?' This argument has all the more force if the Corinthians had always been convinced that Titus was never grasping. Then the rest of the argument follows. 'Did not he and I always walk in the same spirit, in the same steps? If his hands are clean, so are mine.' And this confirms the theory of three missions of Titus. In the first he won the Corinthians' confidence, and therefore was sent on the very difficult second mission, and on the rather delicate matter of the third mission. And, if x.—xiii. is part of the painful letter, the passage before us was written before the second mission took place. At his first mission Titus may have been the bearer of 1 Corinthians. 'The brethren' of 1 Cor. xvi. 12 may be Titus and 'the brother' mentioned here.

in the same spirit] The R.V. has 'by the same Spirit.' But the coupling with 'in the same steps' tends to show that 'animated by the same thought and intention' is meant, rather than 'directed by the same Holy Spirit.' 'Steps' indicates the external conduct, 'spirit' the inward principle.

This verse renders it improbable that *Timothy* ever reached Corinth; otherwise it would have been natural to add, 'Did Timothy take any advantage of you?' It is often supposed that he reached Corinth, and

Again, think you that we excuse ourselves unto you? we 19
speak before God in Christ: but *we do* all *things*, dearly

that his mission there was a failure; but this is a precarious conjecture. We know that he and Erastus were sent to *Macedonia* (Acts xix. 21, 22) before 1 Corinthians was written, that Timothy was *instructed* to go on to Corinth (1 Cor. iv. 17), and that when 2 Corinthians was written from Macedonia Timothy was with S. Paul (2 Cor. i. 1). He *may* have gone to Corinth and returned, unsuccessful, to Macedonia. More probably he remained in Macedonia until S. Paul's arrival, either because there was so much to do there, or because the news from Corinth was unfavourable. Titus, not Timothy, brings the report from Corinth (ii. 13, vii. 6, 7). The Apostle himself seems to have had doubts whether Timothy *would* reach Corinth,—'*If* Timothy come' (1 Cor. xvi. 10). And S. Luke is silent about Timothy's having reached Corinth; from which we infer that S. Luke either knew that he did not do so, or at least never heard that he did. "It is therefore a fair and reasonable conclusion that the visit was never paid" (Lightfoot, *Biblical Essays*, p. 280).

19—21. He is not on his defence before the Corinthians: to God alone is he responsible. But all he says is for the good of the Corinthians, that a thorough reformation may take place before he comes.

19. *Again, think you that we excuse ourselves unto you?*] 'Again' comes from a false reading: we must substitute 'all this time.' **All this time are you thinking** (or **you are thinking**) **that it is to you that we are making our defence?** It is uncertain whether the sentence is interrogative: comp. *vv.* 11 and 15, and x. 7, where similar doubts may be raised. For 'make defence' comp. Acts xix. 33, xxiv. 10, xxv. 8, xxvi. 1, 2, 24.

we speak before God in Christ] Better, **It is in the sight of God that we speak** *in Christ*. We have almost the same asseveration in ii. 17; comp. i. 18, 23, iv. 2, v. 11, vii. 12, xi. 11, 31; 1 Cor. ii. 15, iv. 3, 4. "This sense of saying and doing everything in the sight of God and in union with Christ, Who will avenge all deceit by unmasking the deceiver, is a characteristic of St Paul's whole nature" (Lias).

but all things, beloved, for your edifying. There is no verb in the Greek. The A.V. supplies 'we do,' the R.V. 'are.' Perhaps 'we speak,' from the previous clause, is more probable than either. The affectionate statement softens the preceding words, and smooths the way for the sorrowful words which follow. This is the only 'beloved' in the last four chapters, as that in vii. 1 is the only one in the first nine. Once more it is plain that he is addressing all his converts at Corinth, not merely the rebellious minority.

20. His self-vindication is concluded, and he is now simply the Apostle, speaking with solemnity and authority. So far from his having been on his defence before them, it is they who will have to be judged by him as to their conduct.

20 beloved, for your edifying. For I fear, lest, when I come, I shall not find you such as I would, and *that* I shall be found unto you such as ye would not: lest *there be* debates, envyings, wraths, strifes, backbitings, whisperings, swellings,
21 tumults: *and* lest, when I come again, my God will humble

For I fear] The 'For' looks back to 'your edifying.' They are in great need of being 'built up,' *for* they seem still to be grievously deficient in the first elements of the Christian life.

What follows appears to be very inconsistent with a number of statements in the first nine chapters. 'In your faith ye stand firm' (i. 24); 'my joy is the joy of you *all*' (ii. 3); 'ye are an epistle of Christ' (iii. 3); 'great is my glorying on your behalf' (vii. 4); 'your zeal for me' (vii. 7); '*in everything* ye approved yourselves to be pure in the matter' (vii. 11); 'he remembereth the obedience of you *all*' (vii. 15); '*in everything* I am of good courage concerning you' (vii. 16); 'ye abound *in everything*, in faith, and utterance, and knowledge, and in all earnestness, and in your love to us' (viii. 7); 'I know your readiness, of which I glory on your behalf' (ix. 2); 'your zeal hath stirred up very many' (ix. 2). These verses (20, 21) might easily *precede* the first nine chapters, especially in an earlier letter. But to write what has just been quoted from the nine chapters, and then, *in the same letter*, write the fears which are expressed in these two verses, seems strangely incongruous. What would the Corinthians think of one who could thus blow hot and cold in successive breaths?

For I fear, lest by any means, *when I come, I* should find you not *such as I would, and I* should *be found* by *you such as ye would not.* 'I fear,' and 'by any means' (xi. 3), and the negative manner of statement, all have a softening effect. Nevertheless, these are the words of one who is in no doubt about his position. He is speaking with authority to those who are under that authority.

lest there be *debates, &c.*] Better, *lest* by any means there should be strife, jealousy (xi. 3; 1 Cor. iii. 3), *wraths*, factions (Phil. i. 17, ii. 3: see Lightfoot on Gal. v. 20, Sanday and Headlam on Rom. ii. 8), *backbitings* (Bigg on 1 Pet. ii. 1), *whisperings* (Eccles. x. 14), *swellings* (here only), *tumults* (vi. 5; 1 Cor. xiv. 33). The list of the works of the flesh in Gal. v. 20 should be compared; also the shorter list in Rom. iii. 13, and the list of evils in the letter of Clement of Rome to the Corinthians (iii. 2). Here there is again no verb in the Greek, and either 'there should be' (R.V.) or 'there should be *found*' (from the previous clause) may be supplied. The word for 'backbitings' is found in Wisd. i. 11, and nowhere else in the Septuagint or in classical Greek: see on x. 5 and xi. 3. 'Backbitings' may refer to open calumnies, 'whisperings' to insinuations.

21. and *lest, when I come again*] There is no 'and' in the Greek; and, although it is possible to take the sentence as a question, implying a negative answer, yet this is not a probable construction. It depends on 'I fear'; *lest, when I come, my God* should again *humble me* before *you, and I* should mourn (Mt. v. 4, ix. 15; 1 Cor. v. 2; Jas iv. 9) for

me among you, and *that* I shall bewail many which have sinned already, and have not repented of the uncleanness and fornication and lasciviousness which they have committed.

This *is* the third *time* I am coming to you. In the 13
mouth of two or three witnesses shall every word

many of them *which* **were in sin before and did not repent over** *the uncleanness* (Gal. v. 19; Eph. iv. 19, v. 3; Col. iii. 5) *and fornication and lasciviousness* (1 Pet. iv. 3; 2 Pet. ii. 2, 7, 18) *which they* **committed** or **practised** (Rom. i. 32, ii. 1, 2, 3; Gal. v. 21). 'Again' is very emphatic, and must be taken with 'humble,' not with 'come,' which yields rather poor sense. Both 'again' and 'before' refer to the second and painful visit (i. 23). The Corinthians were in sin then, and 'many' of them (not all) 'did not repent,' when the Apostle came and rebuked them. That was a grievous humiliation. It would be a second humiliation, and yet one to be accepted as coming from God, if he were again to find that the Church which is his 'glorying' (i. 14), and his 'epistle' (iii. 2), and 'the seal of his Apostleship' (1 Cor. ix. 2), is in a condition of heathen impurity and impenitence. The perfect participle marks the continuance of the sinful state, 'have sinned and remained in sin': the aorist marks the refusal to repent at the time of S. Paul's short visit. 'Over the uncleanness' may be taken after either 'mourn' or 'repent.' The latter seems best, although the phrase 'to repent *over*' is not found elsewhere in the N.T. But it occurs Amos vii. 3, 6; Joel ii. 13; Jon. iii. 10, iv. 2; and we have similar constructions 1 Chron. xxi. 15; Wisd. xii. 19. S. Paul, who uses the verb nowhere else, would be likely to follow the language of the O.T.

'Fornication, uncleanness, lasciviousness' are found together in Gal. v. 19. The last means open defiance of decency.

The letter now hastens to a conclusion, but there is no relaxation in its severity until the parting words (*vv.* 11 ff.) are reached.

xiii. 1—10. Additional Warnings in Connexion with his approaching Visit.

1. The abrupt sentences, without connecting particles, mark the sternness of the tone. **For the third time I am now** *coming to you*: literally, *This third time I am coming to you.* All suggestions about *intentions* to come, or being *willing* to come, or *letters being counted as visits*, may be safely set on one side. The plain meaning is, that he has paid two visits, the long one, when he converted them, and the short one (i. 23), when he rebuked them with such little effect, and that he means to come again. Hitherto they have found him so forbearing that he has been accused of weakness. This time he will be severe. He will proceed in strictly legal form (Deut. xix. 15) against offenders; **At** *the mouth of two* **witnesses and of three** *shall every word be established.* This means that those charged with offences will have to meet the charges, and that evidence which would suffice in a court of law

2 be established. I told *you* before, and foretell *you*, as if
I were present the second *time;* and being absent now
I write to them which heretofore have sinned, and to all
3 other, that, if I come again, I will not spare: since ye seek
a proof of Christ speaking in me, which to you-ward is not
4 weak, but is mighty in you. For though he was crucified

will be accepted. So Christ had directed (Mt. xviii. 16). To make the 'two and three witnesses' refer to the two visits already paid and the third which he is about to pay is strained and unnatural. This would be circumventing the law by a quibble, making the testimony of the same man given three times to be equal to the testimony of three different persons. The use of the O.T. in iii. 16 and viii. 15 is not parallel to such a quibble.

2. **I have said before and I do say before, as when I was** *present the second* **time, so now being absent, to those who were in sin before** (xii. 21), *and to all* **the rest**] 'When I was present the second time I gave a warning which still stands (comp. 'hath said' in xii. 9), and now that I am absent I repeat the warning, to those who were in sin before my second visit, and to all who have sinned since then.' S. Paul changes the natural order of the clauses in order to put the two warnings together, and his presence and absence together. Those who deny the second visit have to make 'before' mean 'before their conversion,' which has very little point. There is no 'I write' in the true text.

if I come again, I will not spare] He does not mean that he is hesitating about coming again, but that this time his coming will be accompanied by severity. In 1 Cor. xvi. 10, 'if Timothy come' is similar. In both cases what *possibly* might be prevented is stated hypothetically, the important thing being what is to take place when the coming is a fact. This threat, that 'if he comes he will not spare,' seems to be plainly referred to in i. 23, where he states that in order to *spare* them he *did not come earlier* to Corinth. Therefore this passage was written before that. There is no pause at the end of *v.* 2; only a comma should be placed.

3. This is the reason why he cannot spare; they themselves have rendered that impossible, **seeing that** *ye seek a proof* (ii. 9, viii. 2, ix. 13) *of* **the** *Christ* **that speaketh** *in me*. They had virtually challenged the Christ that S. Paul preached to give a proof of His power. Note the chiasmus; *Who* (Christ) *to you-ward is not weak, but is* **powerful** *in you*; where 'to you-ward' at the beginning of the sentence balances 'in you' at the end. 'In you' is not 'in your *hearts*,' but '*among* you, in the *Church*.' Christ can vindicate His authority and that of His Apostles. Place only a comma or semicolon at the end of *v.* 3; what follows is an answer to the idea that a Christ who could not save Himself from crucifixion must be a weak Christ.

4. *For he was crucified* (once for all; aorist) *through weakness, yet he liveth* (continually; present) **through** *the power of God*] 'Through' (='out of') indicates the source in each case. It was out of weakness, voluntarily assumed in accordance with the Father's will, that Christ

through weakness, yet he liveth by the power of God. For we also are weak in him, but we shall live with him by the power of God toward you. Examine yourselves, whether ye 5
be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates? But I trust that ye shall know that we are 6
not reprobates. Now I pray to God that ye do no evil; 7
not that we should appear approved, but that ye should do *that which is* honest, though we be as reprobates. For 8
we can do nothing against the truth, but for the truth.

was crucified. His Resurrection and life for evermore proceed from the power of God. The parallel case of His Apostle is evidence of this; *For we also are weak in Him*, yet *we shall live with Him* through *the power of God.*

5. They have been demanding a proof of Christ speaking in His Apostle (*v.* 3); it is their own selves that they ought to be testing, whether they have Christ in them. Note the emphatic repetition of 'your own selves,' and the imperative presents; '*continue* to do so': **It is your own selves that you must continue to try**...*your own selves* **that you must continue to prove.**

whether ye be in the faith] Would S. Paul have written this in the same letter in which he had already said 'in your faith ye stand' (i. 24), and had put faith first among the good things in which they abounded (viii. 7)? If in an earlier letter (this passage) he charged them to make sure that they were really Christians, and then, *after* they had given evidence of their Christian spirit by submission, he expressed confidence in their faith (i. 24, viii. 7), all runs in logical order. See on xii. 11.

Or *know ye not* as to *your own selves, that Jesus Christ is in you? Unless* indeed *ye be reprobate*] Of course they do recognize that Christ is in them; but if perchance they do not, they are reprobate. 'Reprobate' means 'not accepted,' as being unable to stand the test.

6. *But I trust*] As in viii. 5, 'I hope' is here used of what is *expected.* The meaning may be either, 'I expect that ye will find out that Christ is in us with power to punish'; or, 'I trust that your testing of yourselves will show you what we are.'

7. we *pray*] Note the rapid changes of number; '*I* come' (*v.* 2), '*we* are weak' (*v.* 4), '*I* expect' (*v.* 6), '*we* pray' (*v.* 7): see on i. 4. He prays that he may not have to prove that he has the power of Christ to punish; he would much rather that they should amend, and that this proof should not be given, although that might expose him to the suspicion that he could give no proof. That they should do no evil, but do that which was noble and good, is much more important than that he should seem approved.

8. *For we* cannot do anything *against the truth*] To have wished that they should do evil, in order that he might prove that Christ is in him to inflict punishment, would have been against the whole spirit of the Gospel.

9 For we are glad, when we are weak, and ye are strong: and
10 this also we wish, *even* your perfection. Therefore I write these *things* being absent, lest being present I should use sharpness, according to the power which the Lord hath given me to edification, and not to destruction.
11 Finally, brethren, farewell. Be perfect, be of good com-

9. *For we* **rejoice**, *when we are weak*] through having no opportunity of proving our power, *and ye are strong*, through having nothing for which you can be punished: *this we also* **pray for**, not the demonstration of our own power, but *your* **perfecting**. It would have been like Jonah, lamenting that, through the repentance of the Ninevites, his prediction of their destruction had been falsified, to wish that, through the unrepentance of the Corinthians, the Apostle might be able to demonstrate that he possessed the power of Christ. 'Perfecting' occurs here only; but almost the same word is used Eph. iv. 12. Both are closely cognate with 'be perfected' in *v.* 11. The idea in all three is that of making fit, equipping, remedying defects, rendering complete.

10. For this cause when *absent I write these* things, **that when** *present I* **may not deal sharply** (Tit. i. 13; Wisd. v. 22), *according to the* **authority** *which the Lord* **gave** *me for* **building up** (x. 8) *and not for* **casting down** (x. 4)] 'For this cause' means with a view to their amending and perfecting their way of life. There are three Greek expressions of similar meaning which can be distinguished in English; 'for this cause' (iv. 1, vii. 13), 'therefore' (i. 17, iii. 12, v. 6, 11, 20, &c.), and 'wherefore' (i. 20, ii. 8, iv. 13).

11—14. Concluding Exhortation, Salutation, and Benediction.

Assuming that x.—xiii. 10 is part of a letter written before i.—ix., we may safely regard xiii. 11—14 as the conclusion of this earlier and severe letter, rather than of the later letter, of which i.—ix. is the main part. (1) 'Be perfected,' the first exhortation in *v.* 11, is a strong link of connexion with 'perfecting' in *v.* 9; and 'be of the same mind, live in peace' looks back to 'strife, jealousy, wraths, factions' in xii. 20. No such links can be found with the concluding portion of i.—ix. (2) It is much more probable that the whole of the last part of the severe letter should have been by some mistake combined with the whole of the first part of the letter which followed it, than that a section of the severe letter should have been *inserted* between the main portion and the conclusion of the subsequent letter. The change from a stern to a more affectionate tone is quite natural at the close of the Epistle, and is similar to that at the end of 2 Thessalonians: contrast 2 Thes. iii. 10—15 with the three verses (16—18) which close the letter.

11. *Finally*] Or, *As to the rest*, 'as to what remains.' This is the only place in which the affectionate address, 'brethren,' so frequent in 1 Corinthians, is used in x.—xiii.

farewell] Or, *rejoice*. "This word combines a parting benediction

fort, be of one mind, live in peace; and the God of love and peace shall be with you. Greet one another with a holy kiss. All the saints salute you. The grace of the Lord 12 13 14

with an exhortation to cheerfulness. It is neither 'farewell' alone, nor 'rejoice' alone" (Lightfoot on Phil. iv. 4).

Be perfect] Better, *Be* **perfected** (1 Cor. i. 10; Lk. vi. 40). This exhortation seems to be placed first with special reference to *v.* 9.

be of good comfort] Or, *be* **exhorted**, or **intreated**; *i.e.* 'attend to my exhortations and intreaties.' This fits the context better than 'be comforted' or 'comfort one another.' He goes on to the points in which he specially desires them to follow his exhortations. In this way we get a better sequence than with the renderings in either the A.V. or the R.V. The sense should probably run thus; 'Farewell. Go on to perfection; follow my exhortations; be of the same mind; live in peace.'

be of one mind] The same phrase occurs Rom. xii. 16, xv. 6; Phil. iv. 2. In Phil. ii. 2 the Apostle expands its meaning, as including harmony of the affections as well as agreement in thought. This exhortation to unity and peace is the first in the First Epistle (i. 10) and the last here. In that Church of factions and divisions no charge was more needed: comp. xii. 20. The promise which follows is closely connected with the exhortation: 'Be one in heart and soul, and the God of love will be with you: be at peace, and the God of peace will be with you.' Comp. 'If a son of peace be there, your peace shall rest upon him' (Lk. x. 6).

12. *with a holy kiss*] This is S. Paul's phrase (Rom. xvi. 16; 1 Cor. xvi. 20; 1 Thes. v. 26). S. Peter says, 'kiss of love' (1 Pet. v. 14); Justin Martyr, 'kiss' (*Apol.* i. 65), Tertullian, 'kiss of peace,' which he regards as essential to the perfection of Christian worship (*De Orat.* 18). A little later it is simply 'the Peace.' It was a token of Christian brotherhood, and was one of the earliest of ritual observances. Originally it was *perhaps* general; but this would have been repugnant to Jewish feeling. Certainly, a little later, to avoid possible abuses, the clergy kissed the bishop, laymen kissed laymen, and women women (*Const. Apost.* ii. 57, viii. 11; Canons of Laodicea, 19; comp. Athenagoras, *Legat.* 32; Clem. Alex. *Paed.* iii. 11, p. 301, ed. Potter).

13. *All the saints salute you*] This means, at least, all the Christians in the place from which this letter was written. This place would be Ephesus, if these words are part of the severe intermediate letter; or Macedonia, if they belong to the same letter as chapters i.—ix. In 1 Cor. xvi. 20 it is 'all the *brethren* salute you'; in Rom. xvi. 16, 'all the *churches of Christ*.' It is possible that here the Apostle wishes to include all Christendom as sending a greeting to Corinth.

These concluding salutations are a feature in all groups of S. Paul's Epistles; 1 Thes. v. 26; 1 Cor. xvi. 19, 20; Rom. xvi. 3—23; Phil. iv. 21, 22; Col. iv. 10—15; Philem. 23; Tit. iii. 15; 2 Tim. iv. 19, 21.

14. This is the fullest and most instructive of the benedictions with which S. Paul concludes his Epistles, and for this reason it has been

Jesus Christ, and the love of God, and the communion of the Holy Ghost, *be* with you all. Amen.

adopted from very early times (*Const. Apost.* viii. 5, 12) as a form of blessing in services of the Church. It is remarkable that the most complete form of benediction should be used to close what, with the possible exception of Galatians, is the most severe portion of the writings of S. Paul. The only benediction which rivals this in fulness is that at the end of Ephesians. The common form, with slight verbal variations, is, 'The grace of our Lord Jesus Christ be with you.' And it is this which accounts for the order of the clauses here. The Apostle began to write the usual form, and then made it more full. Thus 'the Lord Jesus Christ' came to be placed first. Bengel's suggestion, that it is through the grace of Christ that we come to the love of the Father, is not needed. And would not the opposite be equally true, that it is through the love of the Father that we have received the grace of Jesus Christ? In the absolute order 'the love of God' stands first (Jn iii. 16); but in our apprehension 'the grace of our Lord Jesus Christ' stands first (Rom. v. 8). It was probably the condition of the Corinthian Church which suggested the more complete form of benediction. So full as it had been of strife and enmities (xi. 20), it needed the indwelling of the love of God and the fellowship of the Holy Spirit.

It is with this verse, the text of which, with the possible exception of the word 'Christ,' is absolutely established, and which forms the solemn ending to one of the Epistles which criticism assigns with the utmost confidence to S. Paul, *that the historical treatment of the doctrine of the Holy Trinity begins.* These words were written, at the *latest*, within thirty years of the Ascension, and perhaps within twenty-six years of it; and the writer expects those to whom he writes, who live far away from the earliest centres of Christian teaching, to understand and appreciate this form of benediction. The verse is not meant to convey instruction in doctrine; it assumes that the doctrine which it implies has already found a home in the hearts of those to whom the blessing is sent. From these facts it seems to be a legitimate inference, "that S. Paul and the Church of his day thought of the Supreme Source of spiritual blessing as not single but threefold—threefold in essence, and not merely in a manner of speech" (Sanday in Hastings' *Dict. of Bible* ii. p. 213). Comp. 1 Cor. xii. 4—6; Eph. iv. 4—6; and see Goudge, 1 *Corinthians*, p. xxix.

The grace of the Lord Jesus Christ] The genitive in all three cases is probably subjective; the grace which is of the Lord, which comes from Him; the love which is of God; the fellowship which is of the Spirit. Comp. 'Grace be to you from' &c. (i. 2) and 'My grace' (xii. 9). Yet this is not quite certain, as viii. 9 shows.

the love of God] 'The God of love' (*v.* 11) makes it probable that here again the genitive is subjective; the love which God inspires in the hearts of men. This is what the quarrelsome Corinthians need.

the communion of the Holy Ghost] Better, *the* **fellowship** *of the Holy* **Spirit,** *i.e.* "the true sense of membership which the One Spirit gives

to the One Body" (J. A. Robinson in Hastings' *Dict. of Bible*, i. p. 460). Phil. ii. 1 is not quite parallel, as there neither substantive has the article; but there also the meaning may be 'Spirit-given sense of fellowship.' In both passages the words occur in connexion with exhortations to peace and unity. Ancient liturgies have 'the fellowship *and gift* of the Holy Spirit,' which is an indication of the meaning which was given to 'fellowship' and of the force which was assigned to the genitive.

be *with you all*] As in 2 Thes. iii. 18, the addition of 'all' is prompted by the preceding severity of tone respecting those who have given offence. "The benediction is invoked upon all, the slanderers and gainsayers, the seekers after worldly wisdom, the hearkeners to false doctrine, as well as the faithful and obedient disciples" (Lias).

The 'Amen' is probably the addition of a copyist influenced by liturgical usage.

APPENDIX A.

THE PERSONAL APPEARANCE OF ST PAUL.

2 Cor. x. 1, 10.

In his *New Tales of Old Rome* (pp. 153 ff., Murray, 1901) Lanciani makes the following remarks upon portraits of S. Paul;

"Let us now turn our attention to the discoveries made quite lately in connection with the basilica and grave of Paul the Apostle, whose figure appeals to us more forcibly than any other in the history of the propagation of the Gospel in Rome. I do not speak so much of reverence and admiration for his work, as of the sympathy and charm inspired by his personal appearance. In all the portraits which have come down to us by the score, painted on the walls of underground cemeteries, engraved in gold-leaf on the love-cups, cast in bronze, worked in repoussé on silver or copper medallions, or outlined in mosaic, the features of Paul never vary. He appears as a thin, wiry man, slightly bald, with a long, pointed beard. The expression of the face is calm and benevolent, with a gentle touch of sadness. The profile is unmistakeably Jewish." It may be added that S. Paul is almost always represented in company with S. Peter, who is tall and upright, with short hair and beard, and with a long, flat nose. Very often our Lord, or a monogram which represents Him, is placed between the two Apostles.

Descriptions of the Apostle exhibit a similar type. The apocryphal *Acta Pauli et Theklae* have come down to us in Latin, Greek, Armenian, and Syriac. Of these the Syriac seems to represent the oldest form of the story, which (Professor Ramsay believes) "goes back ultimately to a document of the first century" (*The Church in the Roman Empire*, p. 381). The description of S. Paul comes near the beginning of the story (§ 3). It runs thus in the Syriac: "A man of middling size, and his hair was scanty, and his legs were a little crooked, and his knees were projecting (*or* far apart); and he had large eyes, and his eyebrows met, and his nose was somewhat long; and he was full of grace and mercy; at one time he seemed like a man, and at another he seemed like an angel." The Armenian Version gives him crisp or curly hair and blue eyes, traits which are found in no other account. Malelas or Malala, otherwise called John of Antioch, a Byzantine historian of uncertain date (? 580 A.D.), describes the Apostle as "round-shouldered,

bald, with a touch of grey on head and beard, prominent nose, greyish eyes, meeting eyebrows, white skin, bright complexion, flowing beard, and smiling expression of countenance" (*Chronographia*, x. 332, p. 257, ed. Bonn). The worthless Dialogue *Philopatris*, wrongly ascribed to Lucian, but of a much later date, gives S. Paul an aquiline nose, as also does Nicephorus. But the description in the Acts of Paul and Thekla is the only one which is likely to be based upon early tradition. See F. C. Conybeare, *Monuments of Early Christianity*, p. 62; Kraus, *Real-Encycl. d. Christ. Alter.* ii. pp. 608, 613; Smith and Cheetham, *Dict. of Chr. Ant.* ii. p. 1622.

APPENDIX B.

THE APOCALYPSE, OR REVELATION, OR VISION, OF PAUL. Comp. 2 Cor. xii. 1—4.

This apocryphal book exists in several recensions, Greek, Syriac, and Latin, from the last of which a German version of considerable antiquity, and also French, English, and Danish versions have sprung. There exists also a Slavonic form of the legend, which seems to be independent of the Latin. The fact of translation into so many languages shows that this apocryphal narrative has been very popular. Just as people were fond of speculating as to what it was that Jesus wrote on the ground, and what the experiences of Lazarus had been in the other world, and those of Enoch and Elijah in heaven, so they were fond of imagining what S. Paul had seen and heard in the third heaven and in Paradise.

Tischendorf published a Greek text in his collection of *Apocalypses Apocryphae* in 1866. This text was based upon two MSS., one at Munich of the thirteenth century, and one at Milan, which is either derived from the former or is a less faithful recension of the archetype from which both are derived.

The Syriac version, translated by the Rev. Justin Perkins, D.D., from a MS. of unknown date, was published in vol. viii. of the *Journal of the American Oriental Society* in 1864, and in the *Journal of Sacred Literature* in 1865; and most of this translation from the Syriac version is printed by Tischendorf underneath his edition of the Greek text.

Short forms of the Latin version, *Visio S. Pauli*, of which there are many MSS., were published by Hermann Brandes in 1885, together with an old German version. But the most complete form of the Latin version was edited by Dr M. R. James in *Texts and Studies*, ii. 3, in 1893, from a MS. in the Bibliothèque Nationale at Paris. The first part of this MS. is of the eighth century, the greater part of it of the tenth. It was stolen by Libri from the Orleans Library, sold to Lord Ashburnham, and by him sold to the Paris Library.

A translation of Tischendorf's Greek text will be found in vol. xvi. of the *Ante-Nicene Library*, T. and T. Clark, 1870. A translation by

A. Rutherfurd of James's complete Latin Text is included in the large additional volume of the same series, T. and T. Clark, 1897.

S. Augustine knew this apocryphal book, and he condemns it severely (*Tractates on S. John*, xcviii. 8), "Even among the spiritual themselves there are some, no doubt, who are of greater capacity and in a better condition than others; so that one of them attained even to things of which it is not lawful for a man to speak. Taking advantage of which there have been some vain individuals, who, with a presumption that betrays the grossest folly, have forged a *Revelation of Paul*, crammed with all manner of fables, which has been rejected by the orthodox Church; affirming it to be that whereof he had said that he was caught up into the third heavens, and there heard unspeakable words 'which it is not lawful for a man to utter.' Nevertheless, the audacity of such might be tolerable, had he said that he heard words which it is not *as yet* lawful for a man to utter; but when he said, 'which it is not lawful for a man to utter,' who are they that dare to utter them with such impudence and non-success? But with these words I shall now bring this discourse to a close; whereby I would have you to be wise indeed in that which is good, but untainted by that which is evil."

But its rejection as apocryphal did not prevent it from becoming popular as 'Sunday reading.' Sozomen in his chapter on the different customs of different Churches (*H. E.* vii. 19) says: "The same prayers and psalms are not recited, nor the same lections read, on the same occasions in all Churches. Thus the book entitled *The Apocalypse of Peter*, which was considered altogether spurious by the ancients, is still read in some of the Churches of Palestine on the Day of the Preparation, when the people observe a fast in memory of the Passion of the Saviour. So the work entitled *The Apocalypse of the Apostle Paul*, though unrecognized by the ancients, is still esteemed by most of the monks. Some persons affirm that the book was found during this reign [Theodosius] by divine revelation in a marble box, buried beneath the soil in the house of Paul at Tarsus in Cilicia. I have been informed that this report is false by Cilix, a presbyter of the Church in Tarsus, a man of very advanced age, who says that no such occurrence is known among them, and wonders if the heretics did not invent the story."

Both the Greek and the Latin recensions have a preface in which the discovery of the document in the house at Tarsus is narrated. The Latin says that this took place in the consulship of Theodosius Augustus the Younger and Cynegius (A.D. 388); and this may be assumed as about the date of the composition, or compilation, of the *Visio*. For Cynegius the Greek text has Gratianus. In the Latin it is definitely stated that the Apostle was in the body (*dum in corpore essem*) when he was caught up to the third heaven; and the Paradise to which he is afterwards taken is the Garden of Eden, "in which Adam and his wife erred" (45). What he saw and heard in both is elaborately described. But there are details in both the Latin and the Syriac which are not found in the Greek, and there are some in the Latin which are in neither the Greek nor the Syriac. It used to be thought that the Syriac had been interpolated; but Dr James thinks that more probably the Greek text discovered and published by Tischendorf is abbreviated.

It can be demonstrated that the Apocalypse of Paul is a compilation, especially in the earlier portion (§ 11—18). "A comparison of the book with the extant fragments of the Apocalypse of Peter, with the Ascension of Isaiah, with the Sibylline Oracles, Bk. II., and with the recently discovered Sahidic Apocalypse of Zephaniah, will satisfy the most exacting critic that the Pseudo-Paul, in the earlier parts of his work more especially, is a plain plagiarist" (James, *Test. of Abraham*, p. 21). "And there are reasons for believing that the Infernos in the Apocalypse of Paul and in the Testament of Abraham, as well as the Infernos in other Apocalypses, have elements which all come from a common source; and that this source is the Apocalypse of Peter, the book mentioned by Sozomen in connection with the Apocalypse of Paul" (*Ibid.* p. 25).

The opening of the Vision (§§ 3—6) is one of the most impressive parts. The word of the Lord comes to Paul, saying, "Say to this people...Know, sons of men, that all creation is subject to God; but the human race alone provokes God to wrath by sinning." Then the sun, and the moon with the stars, and the sea, [and the rivers, and the earth,] are represented as in turn frequently telling God of the iniquities which they witness, and asking whether they shall not execute His vengeance on mankind for these things. To each of them, with slight variations of wording, God replies; "[I know all these things. Mine eye seeth, and Mine ear heareth. But] My patience bears with them until they shall be converted and repent. But if they do not return to Me, I will judge them." The parts in square brackets are not in the Greek; and it words the threat thus, 'But if not, they shall come to Me and I will judge them.'

The whole is worth reading, not as throwing any light upon the teaching of S. Paul, but as evidence of the ideas which prevailed in the third and fourth centuries respecting the unseen world.

It is worth noting that Dante supposes that S. Paul was allowed to reveal what he had seen in heaven to Dionysius the Areopagite, the reputed author of the *De Coelesti Hierarchiâ*, which has proved one of the most influential of pseudepigraphical works, as the writings of John of Damascus, Thomas Aquinas, Dante, and Milton prove. Dante explains the wonderful knowledge possessed by Dionysius respecting the celestial hierarchy by supposing that these mysteries were revealed to the Areopagite by the Apostle, who even during his life on earth had seen it all.

> "And if so much of secret truth a mortal
> Proffered on earth, I would not have thee marvel,
> For he who saw it here revealed it to him."
>
> *E se tanto segreto ver proferse*
> *Mortale in terra, non voglio che ammiri;*
> *Chè chi 'l vide quassù gliel discoverse.*
> *Par.* xxviii. 136–8: comp. *Par.* x. 115—117.

There is very little evidence that Dante had read any edition of the *Visio Pauli*; but "I saw there a fervent river of fire, and in it a multitude of men and women immersed up to the knees, and other men up to the

navel, others even up to the lips, others moreover to the hair" (*Vis. Paul.* 31) may have suggested *Inferno*, xii. 46 ff. and 101 ff. Again, "The angel said to me, Stand afar off, that thou mayest be able to bear the stench of this place" (*Vis. Paul.* 41) may have suggested *Inferno*, xi. 1—11.

APPENDIX C.

S. PAUL'S THORN FOR THE FLESH.

2 Cor. xii. 7.

It is pointed out in the notes on xii. 7 that the earliest tradition and modern criticism are so far in agreement, that both explain the 'thorn for the flesh' as *physical* suffering of some kind; and we are safe while we hold to this view. Uncertainty begins when we try to determine what *kind* of bodily suffering afflicted the Apostle. But we may conjecture that, as in the 'matter' of him 'that did the wrong' and him 'that suffered the wrong' (vii. 11, 12), the Corinthians would know exactly to what the Apostle alluded, although we do not.

Tertullian is the earliest witness to tradition on the subject; "which [elation] was being checked in the Apostle by buffets, so to speak, by means (as they say) of pain in the ear or head" (*de Pudic.* 13; comp. *de Fuga in Pers.* 2; *adv. Marc.* v. 12). Jerome (on Gal. iv. 13) repeats this; "There is a tradition that he often suffered very severe pain in the head." He himself gives other explanations as possible, viz. the Apostle's mean appearance, or the persecutions which he endured. But his letter to Eustochium (*Ep.* xxii. 31) shows that Jerome's own view was that the thorn was bodily pain. Primasius (on 2 Cor. xii. 7) continues the tradition of headache. Gregory Nazianzen is on the same side. In his *Last Farewell* (26) he speaks of the ill-health which had often kept him from church as "the Satan, which I, like S. Paul, carry about in my body for my own profit." Ephrem Syrus (on Gal. iv. 18), like Jerome, gives the alternative of bodily suffering or persecutions, but without deciding for the former.

From the fourth century onwards the tradition of pains in the head or any kind of physical affliction is rejected or lost sight of by most writers, especially among the Greeks. It has been pointed out in the notes that the headache or earache tradition will fit 2 Cor. xii. 7, but not Gal. iv. 13, 14. If the same affliction is meant in both passages, we must find some other malady. Chrysostom rejects the idea of headache or any bodily suffering with a 'God forbid.' He thinks it incredible that the body of the Apostle should have been given over to the devil, who had himself been compelled to obey the Apostle's commands. He holds that the 'thorn' refers to the persecutions of his opponents, some of whom S. Paul himself calls 'ministers' of Satan (xi. 15). Nevertheless, when Chrysostom expands this view in his first letter to Olympias

(3), he is led on to admit bodily pain; "He says, *a thorn for the flesh, an angel of Satan to buffet me*, meaning by this the blows, the bonds, the chains, the imprisonments, the being dragged about, and maltreated, and tortured by the scourges of public executioners. Wherefore also being unable to bear the pain occasioned to the body by these things, *for this I besought the Lord thrice* (thrice here meaning many times), *that I might be delivered from this thorn*." This explanation, that the 'thorn' means sufferings caused by persecution, is found also in Eusebius of Emesa, Theodore of Mopsuestia, Theodoret, and Theophylact, in their comments on 2 Corinthians or Galatians or both. But it is not exclusively a Greek view. Augustine has it once; also Ambrosiaster.

But it does not satisfy the conditions. The 'thorn' was something intensely personal; not fightings outside the Apostle, but a haunting horror within him. Moreover, S. Paul would not have prayed to be exempt from persecution: it would have been too like praying to be freed from work for Christ. Chrysostom's argument against bodily suffering proves too much. It would prove that the Apostle is a liar when he says that Satan's angel was allowed to buffet him. Tertullian sees the point which Chrysostom misuses, but is content to state it and leave it, "We read that they were delivered by the Apostle to Satan, while to the Apostle an angel of Satan was given" (*de Pudic.* 13).

When Greek ceased to be familiar in the West, S. Paul's words were known almost entirely through the Latin. The ambiguous rendering in the Latin version of Irenaeus and in Cyprian, *stimulus carnis*, was diffused through the influence of the Vulgate; and it produced an interpretation which in time prevailed over all others, and which for centuries held the field. It was maintained that the Apostle's great trouble was frequent temptation to sins of the flesh. Just as the interpretation about persecutions seems to have arisen in the age which had felt the last violence of the Diocletian persecution, so this interpretation about carnal thoughts flourished in the age in which the spirit of monasticism and asceticism gave morbid prominence to the subject of sexual desire. Men imagined S. Paul's great trouble to have been that which was a great trouble to themselves. This interpretation is sometimes attributed to Jerome, to Augustine, to Salvian, and to Theophylact. Jerome, as we have seen, takes physical pain to be the meaning of 'thorn.' Augustine on Galatians takes the persecution view. Elsewhere he frequently quotes 2 Cor. xii. 7, especially in his Anti-Pelagian treatises, but he does not explain the words. He calls the thorn 'mysterious'; and he treats it as an antidote to temptation rather than as being itself a temptation. Salvian neither quotes nor comments on the words. Theophylact on the whole adopts the persecution theory. Primasius, who preserves the tradition of pains in the head, gives as a secondary interpretation, "Others say that he was pricked by the solicitation of the flesh." Gregory the Great (*Mor.* viii. 29) says that Paul, after being caught up to heaven, "labours against the war of the flesh," which perhaps implies this interpretation. Thomas Aquinas explains the *stimulus* as meaning literally violent internal pains; but afterwards he quotes the opinion that "there were in him the motions of concupiscence, which, however, by divine grace, he restrained." Hugo of St Cher suggests that Thekla was a source of

danger to the Apostle. But it is worth noting that in the *Acts of Paul and Thekla*, which are of very early origin, there is no trace of such an interpretation of the 'thorn.' Lyra, Bellarmine, and Estius all take the view that the 'thorn' means temptations of the flesh; and Cornelius a Lapide says that it is the general opinion of orthodox persons. Among moderns, Plumptre is inclined to think that it is almost as likely to be correct as the theory of physical pain, while the Abbé Fouard (*St Paul and his Missions*, p. 307) says that the 'angel of Satan' means *both* evil concupiscence and bodily sufferings.

But this theory of sensual temptations may be safely rejected. Nowhere in literature is 'thorn' used of the prickings of lust. Such a trouble, if S. Paul had had it, would have been secret, and would not have been proclaimed by the Apostle to the Corinthian Church; still less would he have treated it as a 'weakness' of which he could glory. And he did not have it. He says that 'it is better to marry than to burn'; yet he did not marry, and wished that all could be even as he himself (1 Cor. vii. 7, 9). "They are ridiculous," says Calvin, "who think that Paul was tempted to lasciviousness." And Luther, when beset by such temptations himself, exclaimed that they were not the troubles which had buffeted S. Paul. In spite of the sanction which Roman theologians have given to this view, the Jesuit commentator, J. Rickaby (*Notes on St Paul*, p. 212), rightly says, "Such certainly was not the meaning of St Paul. The Greek Fathers wholly ignore this explanation. No Latin Father of the first six centuries gives it any clear support."

But Calvin's own interpretation,—"every kind of temptation by which Paul was tried"—is not satisfactory. Little as the Apostle tells us, he makes it clear that the 'thorn' was some very special trial, 'given' to him for a very special purpose. Nor is the more definite hypothesis, that the 'thorn' means spiritual trials, temptations to unbelief, or remorse respecting his past life, tenable. On the whole, this is the view of the Reformers, but it does not fit the language used here and in Gal. iv. 13, 14 much better than the concupiscence theory. Would the Apostle have gloried in weakness of this kind? Would it have exposed him to contempt and loathing, if people had known that he had such thoughts? And how were they to know? Once more, men assumed for the Apostle the troubles which vexed themselves.

Modern commentators have for the most part returned to the earliest tradition, that the thorn was some kind of *bodily* suffering, some painful malady. The text of both passages, especially "in my flesh" (Gal. iv. 14), is decisive for this. It was acute, recurrent, disabling, and humiliating. It was apparent to bystanders, and likely to excite disgust. All this agrees very well with the theory of *epilepsy*, which seems to satisfy the conditions better than any other hypothesis. Only those who have seen a person (and especially a teacher, or a minister conducting public worship) suddenly stopped in his work by an epileptic fit, can judge how good this hypothesis is. S. Paul was certainly very sensitive; some think that he was hysterical. The shock which he received on the way to Damascus may have permanently affected his constitution; and it is not unreasonable to conjecture that 'the weakness

of his bodily presence' (x. 10) was connected with this shock, or with the 'thorn,' or with both. Indeed the 'thorn' itself may have been in some measure the outcome of what he experienced during the crisis of his conversion. A man of so finely strung a nature, whose body and mind had been subjected to such a convulsion as that which accompanied his conversion, might easily be predisposed to epilepsy.

Other interesting points are urged in favour of this hypothesis. Both Jews and Gentiles regarded epilepsy as partaking of the supernatural; it was a 'sacred' disease, a mysterious malady, either divine or diabolical. It would be natural to regard it as at once a sharp trial 'given' by God and 'buffets' from an 'angel of Satan.' Epilepsy was also called the 'comitial disease' (*morbus comitialis*) because a meeting of the *comitia* was prorogued when a case of epilepsy occurred in or near the assembly, the seizure being regarded either as a divine intimation that the business was forbidden, or as likely to bring bad luck on the proceedings. Quite independently of its crippling effects on the sufferer, such a malady might be looked upon as a message from the unseen, that the work in hand would not be blessed.

There is another interesting point. When a person was seized with epilepsy, the bystanders *spat*, to avert the bad omen, or (as the less superstitious said) to avoid infection: and spitting, to avert bad luck or divine vengeance, was practised on some other occasions. Pliny the Elder (*Nat. Hist.* XXVIII. iv. 7) says, "We spit when we see people in epileptic seizures, that is, we ward off the infection: by the like means we guard against witchcraft also, and the bad luck of meeting a man lame in the right foot. And when we form any too audacious expectation we seek pardon from the gods by spitting into the fold of our dress." In another place (X. xxiii. 33) he speaks of "epilepsy, at which people spit." A passage in Plautus (*Capt.* III. iv. 18),—"There he sometimes gets the disease at which men spit"—is probably to be explained by interpreting "the disease at which men spit" as meaning epilepsy. It is possibly a mere coincidence (but, if so, it is a very remarkable coincidence), that S. Paul, in speaking of the Galatians' generous treatment of his malady, says 'nor yet *spat out*,' that is, 'treated with loathing and disgust.'

But, when all has been said in its favour, the theory of epilepsy remains nothing more than a very good hypothesis.

The chief objection to the hypothesis is, that epilepsy commonly has a paralysing effect on those who suffer from it, and is therefore inconsistent with the extraordinary ability, energy, and influence exhibited, from his conversion to his death, by S. Paul.

The objection is real, but not fatal. Julius Caesar certainly suffered from epilepsy. Plutarch (*Caes.* 17, 53, 60) says that Caesar had an attack at the battle of Thapsus; and he calls it Caesar's *old* malady, and states that on one occasion, finding that he had made a false step in the Senate, he thought of making his malady the excuse, as if he had acted without being conscious. Suetonius (*Caes.* 45) says that Caesar twice had an epileptic seizure while he was transacting public business. Napoleon is another instance. Two attacks, with exact dates, are recorded; 22 May, 1809, after the battle near Aspern, and 28 August,

1813, during the campaign in Saxony. Pope Pius IX. also was epileptic; and there are other instances.

Among these Alfred the Great cannot safely be quoted. Ever since Professor Jowett, in his commentary on Galatians (i. p. 368), gave the famous extract from Pauli's *Life of Alfred*, which was made still more famous by Lightfoot's adoption of it, the parallel between Alfred and S. Paul has been drawn again and again. Lightfoot put a word of caution in a footnote; but it has been either not seen, or not heeded. And it is worth while pointing out that Pauli himself (*König Aelfred*, p. 93) has severely criticized the passage in Asser which describes the mysterious illness which is said to have seized Alfred during his marriage festivities, and to have "lasted from his 20th to his 45th year without intermission." In the *Ford Lectures* for 1901, C. Plummer has shown that the statements about Alfred's malady teem with inconsistencies, and that it is difficult to know what truth, if any, can be extracted from them. He is inclined to condemn all the three passages, in which Alfred's malady is spoken of, as interpolations and untrustworthy (*The Life and Times of Alfred*, pp. 25—29, 215). The longest passage in Asser on the subject of Alfred's malady may be safely regarded as an interpolation, and is perhaps a conflation of two inconsistent traditions. And all the passages are tainted with suspicion of complicity with the S. Neot myth.

A fairly strong case may also be made out for *acute ophthalmia*. (1) S. Paul was blinded at his conversion, and this may have left his eyes permanently weak. 'Fastening his eyes on' (Acts xiii. 9, xiv. 9, xxiii. 1) may mean that he had to strain his eyes in order to see. (2) People who suffer from ophthalmia in the East are sometimes distressing objects. The malady may be almost as disfiguring as leprosy. (3) The Galatians, conquering their disgust, would have '*dug out their eyes*' (Gal. iv. 15) and given them to S. Paul. (4) The 'thorn for the flesh' may have been suggested by the pain caused by a splinter in the eye. Comp. "Then shall those which ye let remain of them be as pricks in your eyes" (Num. xxxiii. 55). (5) His not recognizing the high-priest (Acts xxiii. 3—5) points to his eyesight being defective. (6) The 'large letters' with which he concludes the Epistle to the Galatians (vi. 11) may have been necessary, if he was almost blind. His practice of dictating his letters points in the same direction. (7) The permanent disfigurement caused by ophthalmia might easily be compared to the marks branded on a slave (Gal. vi. 17).

But almost all of these arguments disappear upon examination. (1) His blindness was completely cured by Ananias: and it is a fixed, piercing gaze that is implied by 'fastening one's eyes on' (see Ramsay, *St Paul the Traveller*, pp. 38 ff.). The verb is used of the congregation riveting their eyes on Christ, and of the maid closely observing Peter (Lk. iv. 20, xxii. 56), of the disciples gazing after the ascended Lord (Acts i. 10), of Peter fastening his eyes on the cripple (Acts iii. 4), and of many others (Acts iii. 12, vi. 15, vii. 55, x. 4, &c.). The Syriac Version of the *Acts of Paul and Thekla* says that the Apostle had large eyes, which the Armenian says were blue. (2) *Chronic* ophthalmia is disfiguring; but S. Paul's malady was intermittent. (3) Gal. iv. 15

simply means that the Galatians would have made the greatest sacrifice to serve the Apostle. (4) 'A thorn (or stake) for the flesh' is *not* a natural way of alluding to pain for the eyes. Num. xxxiii. 55 is a metaphor for grievous vexation; 'splinters in your eyes, and spikes in your sides.' (5) In an assembly of seventy S. Paul might easily have not known who it was who said, 'Smite him on the mouth.' (6) The 'large letters' indicated that the writer was very much in earnest (see Ramsay, *Hist. Comm. on Galatians*, p. 466). (7) The *stigmata* probably refer to the scars of wounds made by beatings and chains (*ibid.* p. 472). These *were* permanent; but it was only occasionally that he was disfigured by the attacks of the 'angel of Satan.' It is possible that (5) and (6) point to S. Paul's being short-sighted; but that is very different from ophthalmia.

Ramsay argues ably for *malarial fever* (*Galatians*, pp. 422—426; *St Paul*, p. 97), and much less ably against epilepsy (*Galatians*, p. 427). It is strange logic to say that, if we take epilepsy as S. Paul's trial, "it follows inexorably that his visions were epileptic symptoms, no more real than the dreams of epileptic insanity." It would be quite as reasonable to say that, if we take malarial fever as his trial, it follows that his visions were febrile symptoms, no more real than the delusions of fever-produced delirium. No doubt some epileptics and some lunatics have visions; but that does not prove that all who have visions are epileptic lunatics. In S. Paul's case the visions and revelations came first; the humiliating malady followed. The visions *may* have predisposed him for the malady; but the malady was not the cause of the visions which preceded it. There is nothing to show that an epileptic person cannot receive a divine revelation; and to adopt the hypothesis that S. Paul was liable to epileptic seizures in no way affects the reality of the revelations made to him. The possibility that God sent the visions, and then sent this malady to keep him from spiritual pride, remains as open as before.

Conybeare and Howson (I. ch. viii. p. 294, ed. 1860), although they confess that "we cannot say what this sickness (which detained the Apostle in Galatia) was, nor even confidently identify it with that 'thorn in the flesh' to which he feelingly alludes in his Epistles," seem to incline to fever of some kind; and they point to Chrysostom and Henry Martyn as suffering in a similar way in the same region. But the criticisms of Findlay (Hastings' *Dict. of Bible* iii. p. 701) seem to be just. Fever satisfies some, but not all of the conditions. The prostration which follows on fever would make the long and perilous journey from Perga to Pisidian Antioch almost impossible. Fever would hardly excite the disgust indicated in Gal. iv. 14. And Mark's desertion, in such circumstances, would become "incredibly base."

It seems wise, therefore, either to adopt epilepsy as the best hypothesis, or else to admit that the evidence is not sufficient to allow us to identify the malady or maladies.

APPENDIX D.

THE RHETORIC OF S. PAUL.

There is an essay on this subject in the *Expositor* (1879, pp. 1 ff.) by F. W. Farrar, who has expanded his remarks there into one or two dissertations in the Appendix to his *St Paul*. In one of these he gives a large number of quotations from ancient and modern writers upon the style of S. Paul, which are valuable, not only as throwing much light upon an important subject, but also as showing that there has been, and perhaps is, a good deal of difference of opinion as to the merits of S. Paul as a writer of Greek. On the whole, the estimates formed of his power of expressing himself in that language are high; but there are some dissentients,—notably Renan and Jowett.

Much more recently J. Weiss, in a collection of essays to do honour to his father, B. Weiss, on his 70th birthday (*Theologische Studien*, Göttingen, 1897, pp. 165 ff.), has contributed a valuable discussion on *Paulinische Rhetorik*. In this he does not content himself with general impressions, but analyses a large number of passages, a few of them from 2 Corinthians, but most of them from Romans and 1 Corinthians, in order to show what features do prevail in the Apostle's writings, and to see what evidence there is that he was acquainted with, and at times consciously or unconsciously followed, certain principles of rhetoric. That he is capable at times of rising to the very highest kind of eloquence, as, for instance, in the hymn in praise of God's love to man (Rom. viii. 31—39) and the hymn in praise of man's love to God and man (1 Cor. xiii.), few would care to deny. And in this very emotional letter, or parts of two letters, to the Corinthians we can find passages of great rhetorical beauty, which seem to show traces of conscious arrangement.

The question readily presents itself, whether analysis of this kind is not altogether a mistake. It may be said that to take the burning language of the Apostle, as it comes forth in impulsive energy from the depth of an affectionate and sensitive nature, and subject it to a cold-blooded dissection with reference to technical rules and standards, is in itself revolting, and is likely in its results to be misleading. It robs what is natural and spontaneous of its intrinsic poetry and beauty; and it exhibits it in an artificial form, which may be entirely alien from it. By such a process the original grace is stripped off; and a living whole is reduced to a skeleton, which after all may represent nothing that was in the Apostle's mind. The printer's headlines in the report of a speech may quite misrepresent the speaker's own plan of what he had to say.

One can sympathize with the objection; but it is untenable. Does it in any way diminish the beauty of Michelangelo's work, or in any degree interfere with our appreciation of it, to consider how he must have studied anatomy in order to execute such work? In a similar way

the examination of S. Paul's writings, to see whether he had studied rhetoric, need not take away anything, either from the intrinsic excellence of the eloquence, or from our admiration of it. A result may be artistic, *i.e.* produced in accordance with definite principles, without being artificial. And a work may be the result of a study of technical principles, although at the moment of production the producer was not consciously following anything but his emotions and creative impulses. There are passages in S. Paul's writings which favour the view that at times he consciously studied the rhetorical form of his utterance. And there are many more which lead us to suppose that his spontaneity would have taken a less finished shape if he had not received some kind of training in rhetorical expression. But it would be rash as yet to say that the case has been proved. Much of what he has given us is so rugged and broken as to encourage the view that, so far from having technical skill in the employment of Greek, he was not always able to express his thoughts with ease or clearness; and that occasional instances of genuine eloquence must be regarded as the exceptional outbursts of one, who might have become an orator if he had been properly trained. The question, however, cannot be decided in any other way than by a careful examination of the writings of S. Paul which have come down to us. And it is obvious that such an examination may have some bearing upon questions of genuineness. If the same rhetorical features are found in letters whose authenticity is disputed, as are frequent in those which are unquestionably Pauline, this is in itself a confirmation of the genuineness of the disputed letters. Here, however, it is not proposed to carry investigation beyond the limits of 2 Corinthians.

It is a commonplace of New Testament criticism that one distinctive mark of the Pauline Epistles is that, as a rule, they were dictated. Here and there the Apostle wrote a few words; and probably the whole of the short letter to Philemon was written with his own hand (see on x. 1). But almost always he does not write, but *talks*. He has before his mind, not the amanuensis who takes down his words, but those whom he is addressing; and he converses with them, or argues with them, or makes them a speech, according to the subject in hand, or the state of his own feeling at the moment. This fact must never be left out of sight in interpreting S. Paul's language: we have constantly to be reminding ourselves that we are dealing, not so much with what was written, whether as letter, or essay, or sermon, as with what was *said*.

In speaking, far more than in writing, the language that one uses is determined by *sound*; and this fact is likely to be apparent in the dictated letters of S. Paul. It is probable that in some cases a particular word was chosen, less because of its particular shade of meaning, than because of the effect that it produced upon the ear, either in harmony with, or in contrast to, words that had just passed the Apostle's lips. And it is possible that here and there a clause has been added, not because it was really needed in order to complete the meaning, but because the ear craved something more, either for balance or for sound. As is likely to be the case in a style which is to a large extent conversational, S. Paul deals largely in short sentences, which are connected

with one another by community of thought rather than by grammatical particles. It is convenient to break up his letters into paragraphs, guiding ourselves by the changes in the subject matter. But it is comparatively seldom that we can feel certain that he has consciously rounded off one paragraph and started another, as one who was writing an essay or a homily with his own hand would be likely to do. Hence evidences of a feeling after rhetorical effect, or what is pleasing in sound, are much more often found in the balance between single words or single clauses than in the arrangement of a paragraph.

As we might expect from one who was so well versed in Hebrew writings, and who, whatever his knowledge of Greek literature, must often have listened to Greek speeches and conversation, S. Paul deals very largely in *parallelism* and *antithesis*. The LXX., especially in the poetical and sapiential books, would make him familiar with both these methods of producing effect: and there is strong evidence, which ought no longer to be treated as inconclusive, that he was well acquainted with the Book of Wisdom (see on ii. 6, v. 1, 9, vi. 6, x. 5), a book which is full of such things.

Examples of simple parallels are common enough: *e.g.*,

'the Father of mercies
and God of all comfort.' i. 3.

'not with ink, but with the Spirit of the living God;
not in tables of stone, but in tables *that are* hearts of flesh.' iii. 3.

'not walking in craftiness,
nor handling the word of God deceitfully.' iv. 2.

'Great is my boldness of speech toward you,
great is my glorying on your behalf:
I am filled with comfort,
I overflow with joy in all our affliction.' vii. 4.

Examples of *antithesis* are still more abundant: *e.g.*,

'Not that we have lordship over your faith,
but are helpers of your joy.' i. 24.

'Godly sorrow worketh repentance unto salvation,
a repentance which bringeth no regret;
but the sorrow of the world worketh out death.' vii. 10.

'Though He was rich, yet for your sakes He became poor,
that ye through His poverty might become rich.' viii. 9.

And the parallel or antithesis is sometimes augmented by *chiasmus*: *e.g.*,

'by glory and dishonour,
by evil report and good report.' vi. 8.

'He that soweth sparingly, sparingly also shall reap,
and he that soweth bountifully, bountifully also shall reap.' ix. 6.

'by themselves themselves measuring,
and comparing themselves with themselves.' x. 12.

'to you-ward is not weak,
but is powerful in you.' xiii. 3.

Other instances, with and without chiasmus, can easily be found: see especially iv. 7—11, 16—18, v. 6—9, x. 11.

Cases in which the antithesis is introduced with 'whether...or...' (εἴτε...εἴτε) are noteworthy; all the more so, because this form of expression is, in the N.T., almost confined to S. Paul, who has it in all four groups of his Epistles; *e.g.*,

'whether we went mad, *it was* for God;
or we are in our right mind, *it is* for you.' v. 13.

'whether as to Titus, he is my partner,
and fellow-worker to you-ward;
or as to our brethren, they are apostles of churches,
a glory to Christ.' viii. 23.

'whether in the body, I know not,
or out of the body, I know not.' xii. 2.

The passage from which the last example is taken deserves to be considered as a whole. It has two parts which balance one another. Each of the parts has three members which correspond, but are not of the same length in each case. And this variation in the length heightens the effect.

i. (*a*) 'I know a man in Christ fourteen years ago,—
(*b*) whether in the body, I know not,
or out of the body, I know not,
God knoweth;—
(*c*) such a one caught up even to the third heaven.

ii. (*a*) and I know such a man,
(*b*) whether in the body,
or apart from the body,
God knoweth;—
(*c*) how that he was caught up into Paradise,
and heard unspeakable words,
which it is not lawful for a man to utter.' xii. 2—4.

The rhetorical effect of a *series of parallel questions* is often very telling: *e.g.*,

'what fellowship have righteousness and iniquity?
or what communion hath light with darkness?
and what concord is there of Christ with Belial?
or what portion is there for a believer with an unbeliever?
and what agreement is there for a temple of God with idols?'
vi. 14—16.

Here, side by side with the manifest parallelism, we have an amount of variation in terminology, in grammatical construction, and in general structure, which is evidently studied. We have five different words to express the idea of communion or relationship, and five pairs of words to express the contrast between good and bad. These pairs are coupled first by 'and' (καί), then twice by 'with' (πρός), then twice by 'with' (μετά). In connecting the questions with one another, 'or' (ἤ) alternates with 'and' (δέ). All this cannot be fortuitous or unconscious arrangement.

But that fact of course does not prove that it is the result of definite training in oratory. Somewhat similar, but not so prolonged or so variegated, are the argumentative questions in xii. 17, 18.

The number of instances of *alliteration* is further evidence that sound had something to do with S. Paul's choice of language. The letter which he seems to be fondest of repeating is *p*. This cannot be reproduced in English: but in i. 5 the words for 'suffering,' 'abound,' and 'comfort'; and in vii. 4 the words for 'great,' 'boldness,' 'towards,' 'filled,' 'comfort,' 'flow,' and 'all'; and in ix. 8 the words for 'all,' 'abound,' 'always,' 'all,' 'everything,' 'abound,' and 'every,' all begin with the letter *p*. There are other examples in viii. 22, ix. 5, x. 6, and xiii. 2.

Similarity of sound has also a great deal to do with the numerous instances of a *play upon words* which have been pointed out in the notes: see, in particular, the notes on i. 13, iii. 2, iv. 8, v. 4, vi. 10, vii. 10, x. 5, 6, 12. To us some examples of this kind of art may seem undignified; but they were approved by the taste of that day, and continued to be frequent, both in Greek and in Latin, for some centuries. Augustine rather tries the patience of a modern reader by his fondness for such things.

Although there is no passage in this letter which for eloquence could be put side by side with ch. xiii. or xv. of the First Epistle, yet the torrent of invective in ch. xi., in which he sets his own 'glorying' against that of his Judaizing opponents, is a powerful piece of oratory. If it is not drawn out with conscious distribution of parts, the amount of arrangement which it exhibits is remarkable. The prelude to it is the sarcastic commendation of the Corinthians for their unbounded toleration of the Judaizing teachers (xi. 19, 20); and this is effective, with its rapid asyndeton, and five-fold repetition of 'if a man.' As in the subsequent groups, we have first a more general statement, and then the expansion of it in detail.

'*For gladly ye bear with the foolish, because ye are wise. For ye bear with one,*

if a man bringeth you into bondage,
if a man devoureth you,
if a man taketh you captive,
if a man uplifteth himself,
if a man smiteth you on the face.'

He ironically remarks that, to his shame, he must confess his inferiority to the Judaizers in such energetic methods;—'by way of dishonour (vi. 3) I speak, as though we have been weak': and then he begins the comparison, first with a more general matter, and then four details arranged in a climax.

'*But whereinsoever any is bold* (*it is in folly that I speak*), *I am bold also.*

Are they Hebrews? so am I.
Are they Israelites? so am I.
Are they the seed of Abraham? so am I.

Are they ministers of Christ? (*I am talking like a madman*) *I more;*
in labours more abundantly,
in prisons more abundantly,
in stripes very exceedingly,
in deaths often.'

This last point is again stronger than the other three, and, like 'I am more a minister of Christ than they are,' it receives explanation in detail. In giving the experiences which brought him so near to death he groups them according as they were caused by the violence of Jews, or of Gentiles, or of nature.

'*in deaths often.*

Of the Jews five times received I forty *stripes* save one.
Thrice was I beaten with rods;
once was I stoned.
Thrice I suffered shipwreck;
a night and a day have I been in the deep.'

Then we have another subordinate heading, similar to 'in deaths often'; and under this new heading four pairs of details show what is involved in it, the first three being pairs of contrasts.

'*By journeyings often;*
perils of rivers, perils of robbers,
perils from my countrymen, perils from Gentiles,
perils in the city, perils in the wilderness,
perils in the sea, perils among false brethren.'

There is balance and resonance in what follows, but the clauses do not seem to belong any longer to the subordinate heading, 'By journeyings often,' but rather to be additional items in the evidence that he is a true minister of Christ.

'By labour and travail, in watchings often,
In hunger and thirst, in fastings often,
In cold and nakedness.'

Here there is a blank, which forms an effective pause. The pause indicates that the list of frequent trials is closed; and thus we are prepared for the mention of a trouble which *never* leaves him. This in turn is briefly explained; and then the self-assertion, which has been forced upon him by his opponents and their followers, is closed by a solemn declaration that God knows that it is all true.

'Besides those things which I omit,
there is that which presseth upon me daily,
my anxiety for all the Churches.
Who is weak, and I am not weak?
Who is made to stumble, and I burn not?
If I must needs glory,
I will glory of the things which concern my weakness.
The God and Father of the Lord Jesus,
He that is blessed for evermore,
knoweth that I lie not.'

The effect of this lofty flight of eloquence is heightened by contrast with the prosaic statement of a simple matter of fact,—the escape from Damascus, which immediately follows it (xi. 30, 33).

Some of the above examples are discussed by J. Weiss, and he gives many more from other Epistles of S. Paul. But the question, how far the Apostle had studied oratory, cannot yet be answered with certainty.

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